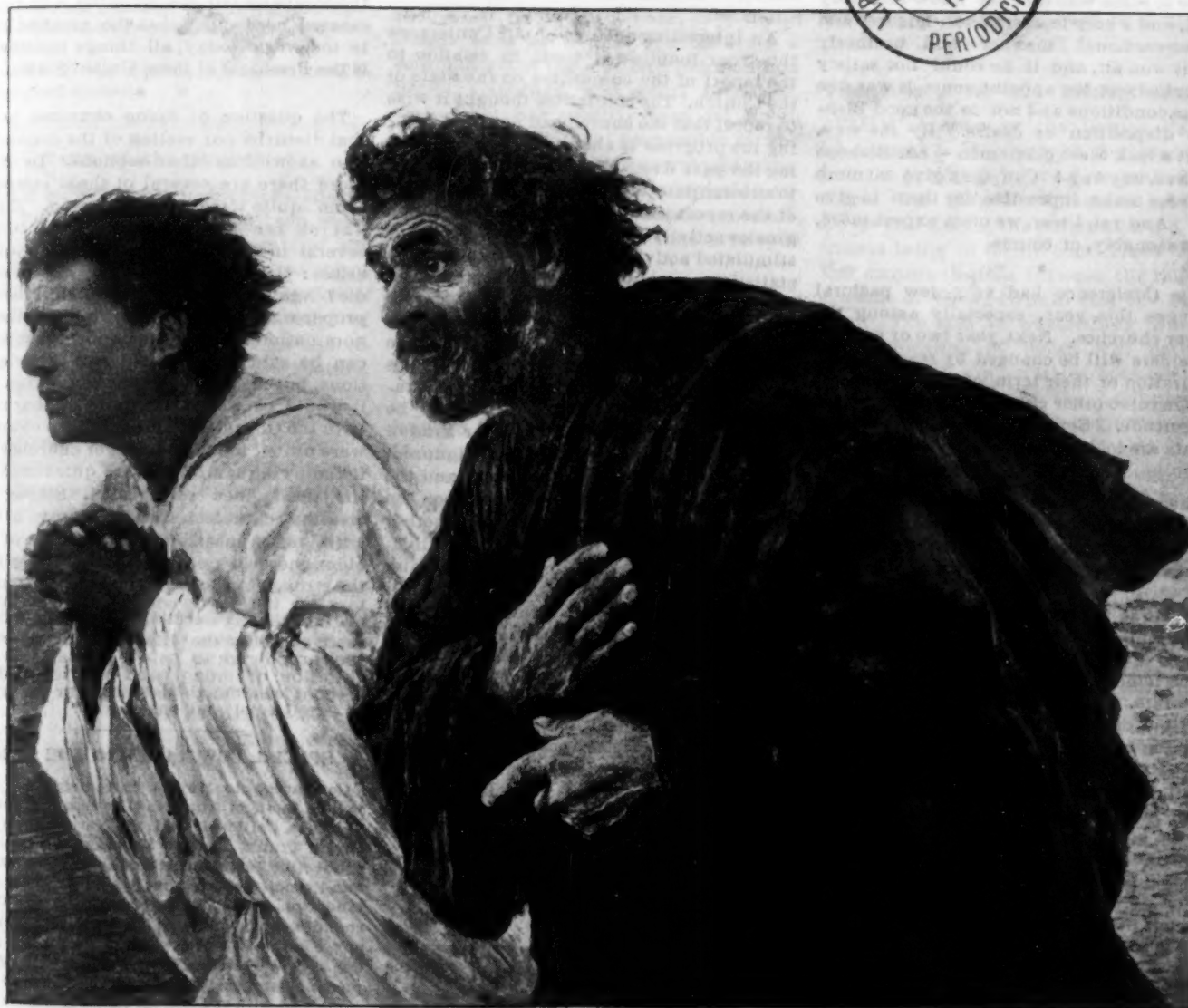
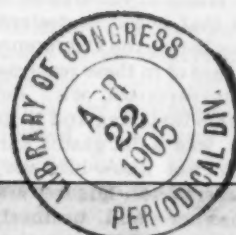


# Zion's Herald

WEDNESDAY, APRIL 19, 1905



## THE DISCIPLES, JOHN AND PETER, RUNNING TO THE SEPULCHRE

Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth, therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together; and the other disciple outran Peter, and came first to the tomb. — JOHN 20 : 1-4 (R. V.).

BALTIMORE AND WASHINGTON  
LETTER

"CALVERT."

ANOTHER Conference — the 191st — has come and gone. Like all sessions of an Annual Conference, it was interesting and profitable. Held in the beautiful new Foundry Church in the capital of the nation, a church furnishing every facility for Conference accommodation, with a delightful host in the pastor, Rev. Robert M. Moore, and the good people of Washington, the material conditions of the session were all that could be desired. It will be a long time before the Conference will be better taken care of in these respects, if so well. The anniversaries, with one notable exception, were inspiring and helpful. Bishop Moore was a delightful surprise to some who did not know him very well, and a help to every one. His free and unconventional manner and brotherly spirit won all, and if he could not satisfy everybody in the appointments, it was due to the conditions and not to the good Bishop's disposition or desire. By the way, what a task these good men — our Bishops — have, anyway! Can they give us more than we make it possible for them to give us? And yet, I fear, we often expect more, unreasonably, of course.

The Conference had very few pastoral changes this year, especially among the larger churches. Next year two or more of the elders will be changed by reason of the expiration of their term of office, and this will involve other changes of greater or less magnitude. Some interesting developments are looked for.

There were very few spirited debates in the Conference this year. Are these matters determined at all by the possible pastoral changes to take place or otherwise?

So far as the feelings of both preachers and people are concerned, there is a constantly growing dislike here in reference to the removal of the time-limit from the pastorate. It is felt in many quarters that the limit on the eldership is the only remaining hope of the itinerancy, and that unless the pastoral limit, or a pastoral limit, is restored, our itinerancy will become more and more a thing of the past. On the other hand, is not this feature of the itinerancy — frequent and necessary removals — the very thing sought to be gotten rid of in the removal of the limit? It is felt that young men do not now have a chance to rise so rapidly in the ministry. It may be true, and may be they will not have the mortification of falling so rapidly. Besides, if men are required to remain at given places, with not so much hope of promotion by changes, will they not more earnestly seek for a betterment of their condition by making better the work they are serving? And will not the work of the churches be improved thereby — by all means the most important thing to be considered in reference to the question? Was not the time-limit better for the extension of the denomination than for the development and deepening of its life and power?

The most useful layman in the Baltimore Conference is Mr. James E. Ingram, a man of increasing wealth, a local preacher of ability, in preaching the equal of most of the regular ministers, and a man of much executive capacity. In the life of this good man money, talents, and time are laid at the feet of the Master in willing consecration, and one can scarcely see how the work of this part of the Methodist field could be done without him. He is making himself

indispensable to the work in many lines of activity.

Speaking of Mr. Ingram leads me to tell your readers of the revival condition in our midst at the present time. It is most hopeful. For the past seven or eight weeks there have been held in Baltimore weekly interdenominational meetings of laymen and ministers in different churches for prayer and consultation as to this all-essential work of God. Women's meetings for the same purpose have been held in the afternoons. The meetings have been wonderful, full of freedom, full of power and of the Holy Ghost. Baltimore is certainly looking for a wide-spread and mighty revival in her midst. Mr. Ingram, in league with efforts and suggestions from others, ministers and laymen, is the real organizer of these union meetings.

An interesting feature of our Conference this year manifested itself in relation to the report of the committee on the State of the Church. The committee thought it wise to report that the church had not been making the progress it should have made during the past five years, and gave statistics to substantiate the statement. The motive of the report was undoubtedly to stimulate greater activity in the future. It certainly stimulated activity in the Conference. The statistics were said to be partial and inaccurate. It was said anew that accurate statistics often lie, one brother remarking that it had been said: "There are three classes of falsifiers, the ordinary, the extraordinary, and statisticians." In statistics quality of growth can never be counted. This is seen in a higher kind of arithmetic. Statistics must not be ignored, but statistics must be interpreted, and the interpretation depends sometimes upon the temperament of the commentator, whether his temperament be pessimistic or optimistic. There is a pessimistic view of optimistic conditions and an optimistic view of desponding conditions. Which is better? Is not optimism itself a creative force, and will it not make better the bad? On the other hand, is not pessimism a wasting spirit, and will it not, like doubt, to which it is related as a twin brother, make impossible an otherwise possible progress? "Rats," it is said, "desert a sinking ship." A business man, who did not fall in business while all around him men were failing, was asked how he managed to survive the panic. He replied: "By riding in a fine carriage and keeping my mouth shut." The Conference greatly revised the report of the committee.

We were greatly honored this year with the presence in our Conference of four Bishops — Bishop Moore, who presided; Bishop Cranston, resident Bishop, and a man who is abundant in helpful labors everywhere in our territory; Bishop Wilson, our own; and Bishop Berry. The latter was with us only a brief time, but his coming was appreciated.

Among the visitors to our Conference this year none made a more favorable impression, I venture to say, than Dr. W. F. Anderson, secretary of our Board of Education. His address at the anniversary was in every way a strong one. His ideal of true education as not ignoring the highest — spiritual culture — was earnestly and strongly set forth.

The visit of the preachers and their wives to the White House to greet the President and be greeted by him was one of the pleasant episodes of the Conference.

Two things about President Roosevelt it is impossible to exaggerate — the peculiar display of his teeth while speaking, not overdone in any of the comic caricatures of the President, and his strenuous and genial manhood. Who can help liking such a whole-souled man? In response to a sentence speech by Bishop Moore, the President said, in substance: "The reason the Methodist Church sent more soldiers to the front in the Civil War was, I suppose, because there were so many of you. It seems impossible to speak of your denomination truthfully without speaking in hyperbole. For any emergency in our national life calling for virile manhood and manly action, your church would undoubtedly stand in the foremost ranks as in the past." After the privilege of a cordial hand-grasp — in which the President was wisely careful to do the grasping — the company left the building with the increased conviction that the greatest ruler in the world today, all things considered, is the President of these United States.

The question of dying churches is one that disturbs our section of the denomination as well as other sections. In Baltimore there are several of these churches, some quite dead, others dying. Emory Church has been sold, and the future of several more is problematical. The query arises: Is it necessary for churches to die? Again: Is the uniting of churches the proper way to extend and build up the denomination? The writer knows that much can be said on both sides of these questions, but he has a strong conviction that it would be wiser and more in harmony with the Gospel possibilities if no churches were united to make stronger churches and if the dying churches were quickened and the dead ones resurrected. Strong and wealthy churches could in any of our cities make possible the new life of the older and decaying churches. Money from the strong churches and consecrated ministers for the service of the dying churches are all that is needed. Adaptation is the method. May the life-inspiring Spirit of the church give to us everywhere the consecration of money and service and the serpent wisdom to use both for the glory of our Gospel and our world!

## SPECIAL LOW RATES TO THE WEST

Continuing to May 15, extremely low rates will be in effect from New England points to Colorado, California and the Northwest via the Grand Trunk, Central Vermont Railways, in connection with the Boston & Maine R. R.: San Francisco, \$49.9; Los Angeles, \$49.90; Portland, Ore., \$49.90; Butte, Mont., \$45.90. Correspondingly low rates to other points. Personally conducted tourist sleeping cars every Monday and Wednesday from Boston at half the price of standard Pullman berth. Lowest rates combined with the best service via this route. Any one contemplating a trip to any point in the West should write T. H. Hanley, New England Pass. Agt., 300 Washington Street, Boston, who will be pleased to quote rates and mail descriptive matter.

OFFICIAL EXCURSION TO  
DENVER

## INTERNATIONAL CONVENTION, JULY 6-9

A special pamphlet has been printed that gives complete information. This will be mailed to anybody desiring it upon application to

LEON L. DORR, Gen'l Sec.  
Woburn, Mass.

Or G. E. MARSTERS,  
298 Washington St., Boston, Mass.



# Zion's Herald

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### Census of the Philippines

THE census of the Philippines, the details of which have just been made known, shows that 90 per cent. of the people are civilized. The principal object of the census was to secure statistics of population and a general knowledge of social conditions as the basis for the establishment of a Philippine Legislature. The law directs that the legislature shall convene two years after the publication of the reports of the census. The census enumeration was made in the Spanish language, and the resulting schedules furnish information regarding the civilized population, wild peoples, agriculture, manufactures, schools, railroads, fishing, mining, telegraphs, commerce, transportation, insurance, and banking. The total population of the archipelago as returned from 342 independent islands is 7,635,426. The civilized tribes are practically all adherents of the Catholic Church. The Moros are Mohammedans, and the other wild peoples have no recognized religious beliefs. The total population is probably a little more than four times as great as it was one hundred years ago, the population of the United States in the meantime multiplying almost fifteen times. The density of population in the Philippines is 67 per square mile, while in the continental United States it is 26 per square mile. More than half of the population can neither read nor write in any language, and only 1.5 per cent. have received a superior education. Opposition to the study of English is diminishing. In 1902 there were 41 newspapers. There are 12 public libraries and 70 public hospitals.

### New Monument in British Museum

THE British Museum has just acquired a monument of great importance in the history of ancient architecture in the form of the complete shaft of one of the columns which once decorated the entrance of the famous so-called "Treasury of Atreus" at Mycenae. This "Treasury," to which Pausanias seems to refer in his description of the "subterranean buildings

belonging to Atreus and his children where their treasures were kept," is now known to be one of the "beehive" or cupola tombs characteristic of the Mycenaean age in Greece, and in size and richness of decoration surpasses all others of the same class yet discovered. It is proposed to re-erect the completed shaft in the Archaic room of the British Museum, with a restoration of the base, capital and abacus, such as is now possible from a combination of the scattered fragments in Berlin, Carlsruhe, and other museums, with what has recently been set up in Athens. It will then be possible for the first time to study in its general effect the most complete and highly decorated example known of the Mycenaean column, the immediate ancestor of the developed Greek order.

### President Alderman Installed

ON April 18, Dr. Edwin A. Alderman was installed president of the historic University of Virginia, which was founded by Thomas Jefferson. Governor Montague of Virginia spoke for the State, and addresses were delivered by Prof. Francis H. Smith of the University of Virginia, U. S. Senator Thomas S. Martin, Prof. Archibald Cary Coolidge of Harvard, Chancellor Walter Barnard Hill of the University of Georgia, President Richard Henry Jesse of the University of Missouri, and President Butler of Columbia University. President Alderman's address contained a glowing tribute to Thomas Jefferson, Joseph Cabell, James Madison, and James Monroe, founders of the University. He reviewed the "prophetic idealisms" of Jefferson, and claimed that the University since had made them realities. Gifts were announced from John D. Rockefeller to the amount of \$100,000, and from Jefferson Coolidge, a descendant of Thomas Jefferson, who gave \$50,000 towards the fund of \$500,000 which the University is endeavoring to raise.

### Plans for Panama

THE decision of the executive committee of the Isthmian Canal Commission to contract for the services of 2,000 Japanese and 2,000 Chinese laborers in the construction of the Panama Canal, may arouse a considerable amount of discussion in America, but it is not likely that any large number of Americans will compete for the doubtful privilege of working as day-laborers at the Isthmus. It has been decided by the committee, if the plan of employing Japanese and Chinese works well, to make contracts for more Oriental workmen. The Canal Board proposes to remodel the Panama Railroad, bringing its rolling stock up to date, and

eventually double-tracking it. It is the desire of the Commission to maintain the road as a link between the Pacific and the Atlantic until the Canal is finished, and to make it as important commercially as possible. Under the plan of reorganization of the Commission its work has been divided into three departments, Mr. Shonts, Judge Magoon and Mr. Wallace each being made the head of a department.

### Train-Ferry for the British Channel

THE sanction of the British Parliament is being sought at this session for the establishment of a train-ferry across the English Channel between Dover and Calais, the purpose of the promoters being to secure continuous physical communication between the railway systems of Great Britain and the Continent. The idea of establishing through communication of some sort between England and France dates back at least a hundred years. At the beginning of the last century a French engineer named Mathieu brought to the notice of Napoleon a project for making a tunnel under the Straits of Dover, to be used by the stage-coaches of the period. Scores of schemes were later suggested, including tunnels in the chalk under the sea, iron tubes resting on the sea bed, train-ferries, submerged causeways to support "rolling chariots" rising on long legs high above the water, and elevated bridges at a height sufficient to clear the masts of passing vessels. Only the tunnel and train-ferry plans have engaged serious attention. The scheme now before Parliament contemplates taking advantage of the improvements that have been made in the harbor of Calais, while it is proposed to construct a well-equipped marine station at Dover. The difficulty presented at these ports by the rise and fall of the tides is to be overcome by the use of big electric lifts. Strong and swift passenger steamers are to be constructed for this special Channel service, which will be in effect moving stations. Train-ferries are in successful operation in many parts of the world, and on Lake Michigan the practicability of running such ferries in heavy seas has already been demonstrated.

### Report on Pitcairn Islanders

AMONG the reports recently made to the British Colonial Office was one on Pitcairn Island, the lonely home in the Pacific of the descendants of the mutineers of the armed ship "Bounty," who landed there in 1789. The islanders number 77 males and 92 females, including children. They are hard-working, and more or less healthy, but many of them exhibit certain vicious tendencies

which religion has not wholly eradicated, and are narrow-minded and unstable. The islanders have adopted an extraordinary patois derived from the language of the Tahitian women who accompanied the mutineers to the island. They employ this patois among themselves, although most of the adults can speak English fairly well. There are a few persons of ability among them. The children are comparatively numerous. Petty thefts, brawls, and the use of bad language are common. Fortunately the people do not use intoxicants. No deformities are noticed, the only visible result of intermarriage being that the front teeth of most of the islanders are bad. The people are Seventh Day Adventists, and observe the Sabbath scrupulously, according to their ideas, and are exemplary in their attendance on church gatherings. They also contribute liberally to the work of the Foreign Mission Board of the Seventh Day Adventists in America.

#### British Conservatives Harmonized

THE danger of a break between Joseph Chamberlain and Mr. Balfour has been avoided for the present by an effort at a unionization of the Conservatives made—apparently in good faith—by Mr. Chamberlain, at a meeting held under his presidency, April 13, at the House of Commons. Mr. Chamberlain, in an extremely conciliatory speech, frankly accepted Mr. Balfour's Parliamentary program, and urged the 140 Unionists present cordially to support it. Mr. Balfour's proposals include, in brief, such fiscal freedom as will admit of retaliation, under the condition that no taxation be imposed except for revenue, closer commercial union with the colonies, the convening of a colonial conference unhampered by limiting instructions, and, fourth, the stipulation that home prices must not be raised for the purpose of stimulating home production. Mr. Chamberlain gives out that he considers that there is no essential difference between Mr. Balfour's policy and his own, and appeals to the whole party to sink minor differences and to combine in support of the Government. This conciliatory action has been hastened by the necessity of finding a unanimous party cry.

#### Ambassador Choate Honored

JOSEPH H. CHOATE, the retiring Ambassador to the Court of St. James, received last week the almost unexampled honor of being elected a master of the bench of the Middle Temple. In a sense he is the first American to receive this honor, for while four signers of the Declaration of Independence were members of the Middle Temple, they were at the time of their election English subjects across the sea. By this action Mr. Choate is called to the bar of England, and becomes a member of the governing body of a law school that dates as far back as the time of Richard II., when lawyers were established in the Temple as successors of the Knights Templars. On the evening of April 14 Mr. Choate was further honored by a farewell dinner, which proved the occasion of the greatest gathering of the bench and bar in the history of the

Inns of Court. Mr. Choate sat between Lord Halsbury and Lord MacNaughten, while ranged on both sides were the venerable privy councillors. Lord Chancellor Halsbury paid a tribute of profound respect to Mr. Choate, declaring that he goes back to America "with his duty well and nobly done, taking the universal respect and admiration of a kindred nation and his own." In his reply Mr. Choate referred to the fact that the "new diplomacy" of the late Lord Salisbury and Lord Lansdowne, who said what they meant and meant what they said, had made his task easier. Mr. Choate will have one more public farewell, at the hands of the Lord Mayor, on May 5.

#### Color Change in Mars

RECENT observations on Mars made at the Lowell Observatory, at Flagstaff, Arizona, have shown a striking change in the color of the Mare Erythraeum (the Erythraean Sea), and seem to corroborate the laws discovered at that University as to the seasonal change of the Martian physical features. Of the large dark regions on the planet Mars the characteristic color is blue green, but the tone deepens or lightens according to the season of the Martian year. The change of the color of the Mare Erythraeum from blue green to brown observed at the Lowell Observatory is now known to be of a temporary and seasonal nature. Prof. Percival Lowell believes that the blue green color is due to vegetation, and that the brown tint now visible is that of winter-denuded soil, where seas were once supposed to be.

#### Important Peonage Decision

AN important decision has been recently rendered by the United States Supreme Court which will be of great service in all future proceedings undertaken to break up the crime of peonage, which consists in holding men virtually in a condition of slavery, to which they are condemned either as a punishment for slight misdemeanors or for being in debt. Commonly, but not always, colored people have been the victims of this form of oppression. While technically Attorney-General Moody has been defeated on a recent case brought up on appeal to the United States Supreme Court, the court has yet definitely declared the constitutionality of the laws against holding persons in a condition of peonage or involuntary servitude, and has held that those laws are applicable to individuals in particular cases. This opinion removes one of the principal obstacles in the way of securing convictions, and will have an influential bearing on several cases now pending in the Southern States.

#### Naval Battle in Far East Imminent

THE fleet of Admiral Rojestvensky arrived, on April 14, at Kamranh Bay, on the east coast of Cochin China, about 200 miles northeast of Saigon. A portion of the Russian squadron was observed on April 16 at Turan Bay, about 350 miles north of Kamranh Bay. Various merchantmen have recently reported meeting from thirty to forty Russian vessels steaming north. The whereabouts of Ad-

miral Togo is not known, but the fact that the Japanese recently captured a large number of colliers off the coast of Cochin China seems to show that the Japanese cruisers are close to the flanks and rear of the Russians. The health of the Russians has been remarkably good, but not so much probably can be said for their spirits. Admiral Rojestvensky appears to be coaling and revictualing on the Cochin China coast, preparatory to embarking on the final and fateful stage of his journey. The Japanese fleet will have an advantage at various ranges, and the Russians the advantage at certain other distances. Though the Russians have two more battle-ships than the Japanese, the ships of the latter are faster, and in minor engagements will certainly show their superiority. Light skirmishing between advance flotillas of torpedo boats and scouts is reported to have already taken place.

#### Land Reform in Russia

THE great peril involved in the spreading peasant agitation in Russia, which threatens not only the big estates, but also the imperial domains, has been recognized by the Czar, who last week by an imperial rescript addressed to the Minister of the Interior, M. Bouligan, created a special commission under his presidency to discuss questions relating to peasant tenure of lands. The old Witte Commission, which was of a very broad character, and collected an immense amount of diffuse material, is abolished. The Government claims that as the work of the new commission is being restricted to the question of devising ways for supplying the peasants with additional land, it should speedily accomplish something. The rescript instructs the commission to work out a system clearly marking off peasant land from the land of other owners, "in order to inculcate in the people a perception of property ownership." Two methods of relief are proposed by the rescript—the purchase of additional land by the aid of a peasants' bank, and the colonization of Siberia.

#### BOSTON LETTER

##### The Rockefeller Gift

LEAVING to the editorial columns the discussion of the moral issue involved in the acceptance by the American Board of the gift of \$100,000 by John D. Rockefeller, it is pertinent here to point out some of the facts. Outside of the denomination concerned, in other denominations and in many circles where religion is little thought of, there is deep interest in this question. Popular attention has centered upon it as seemed impossible when the protestants against the reception of the gift made their first demonstration. The discussion has spread all over the country and all sorts of people are taking part. As far as information is at hand, it seems as if the protestants against the gift were much more demonstrative than those who believe that it is right to accept the money. In Vermont a ministerial association has voted unanimously against the reception of the gift. The formidable list of names just issued by the protestants, including several members of the American Board, and some who are ready to join in raising funds to return the money already spent, illustrates the strength and wide dis-



tribution of the feeling that a great crisis is upon the churches. The committee of protestants, immediately after making their stand publicly, began to receive many written and verbal expressions of approval. The secular press has been particularly outspoken, and, in the main, it has been on the side of the protestants. But there are many distinguished names on the other side, as the list sent on from New York proves. The decision of the prudential committee, which was anticipated from the beginning by the protestants, is likely to lead to the consideration of the entire question at the next meeting of the American Board, which will be at Portland, Ore., in October, according to present plans. One singular feature of the discussion is that political workers, wholly outside of church relations, see in the agitation political consequences. They say that it gives an impetus to the socialistic tendencies of the times, to the disposition of the people to believe that they must manage business affairs themselves. Those who have been pessimistic regarding the morals of the times find in this outbreak of sensitiveness on the part of so many people — not raising the question whether this sensitiveness is justified upon this particular point — encouragement to believe that the moral sense of the nation is being quickened. This issue, as the moral topic of the hour, has jumped to the front when nothing of the sort was suspected, and the extent of the agitation is regarded by many observers as most significant.

#### Catholic Children in Homes

Religion in politics or state policy does not cut a large figure in these days, but as the Carney Hospital appropriation was used for religious purposes, so there is a denominational bearing in a measure which is pending in the legislature. It relates to the putting of poor children in families. The Catholics who have taken a hand in the matter want a law to prevent the putting of Catholic children in homes where they will not be brought up in the religion of their parents. The managers of the State institutions concerned, on the other hand, have objection to a hard-and-fast law. Of course the objection of the Catholics to the absence of law is due to their fear that children will be reared away from the influences of the Catholic religion, and thus they will be lost to the church. The answer of the authorities is that in all cases where it is practicable, they do put out Catholic children with Catholic families. But it is impracticable to follow this course in every case. Father Anderson, director of the Catholic bureau for finding homes for Catholic boys and girls, is quoted as saying that he knew that there are not sufficient Catholic homes for Catholic poor children. Another objection which is urged against making a mandatory law is that children of other nationalities are coming to the State in increasing numbers — Syrians, Greeks, Armenians, and so on — and it would be practically impossible to obey a law which should require, without discretion, the public authorities to put poor children in homes where their native religion was recognized. This is an old contest, and has always been settled against the desire of the most zealous Catholics.

#### Legislation for Public Morals

Sympathy with the liquor-sellers led a majority of the committee on the liquor law to report a bill weakening materially the present law which permits any owner of property within 25 feet of the premises where it is desired to sell liquor to have a right to object to the issue of the license. It was the old argument of blackmail upon

the liquor-sellers and the claim that liquor-selling is a respectable business, which led to the report. It was proposed to shut off this abutter's right if the premises in question had been used for two years previously for liquor purposes. But though the bill was reported, it never got far, for it was defeated by a majority so large as to make the majority of the committee look silly for reporting it.

In justice to one of the most active temperance workers of the State, I desire to correct a statement made in the previous Boston letter. Not only the Anti Saloon League, but more prominently the temperance department of the Massachusetts Christian Endeavor Union, and the Faxon political temperance bureau, should have been named as the workers who had made a thorough canvass of the State and procured the hundreds of remonstrances against letting down the bars, which did much to stiffen the backs of the legislators. This organization is so effective that it seems to have driven the liquor-dealers to cover, for nothing is heard of them compared with their former prominence as an organization, and they have lost by the more effective organization of the temperance people. High praise is deserved by these societies for their steady work year after year. It is necessary for keeping up the tone of the legislature, and it is true that the legislature is always on the temperance side, latterly, provided it is made clear which side that is.

The effort to secure further restriction of Sunday entertainments seemed to fall from weight of the cause itself. That is, the measure to make more strict the law so that Sunday concerts should be much curtailed failed to have the approval of the licensing authorities. At least, that was the reason given in private conversation. The measure was not debated at all on its merits at any length, but was killed by private understanding reached beforehand.

#### Peace Meetings for the Year

All who shared the enthusiasm of the great Peace Congress of the nations which was held in Boston last October, will read with attention the announcement that the fourteenth Universal Peace Congress will be held at Lucerne, Switzerland, beginning Sept. 19, and continuing five days. The Berne Peace Bureau has sent out a provisional program, which includes a report on the events of the year, a report of a special commission on the economic causes of war (which was ordered at the Boston session), a report of a special committee on the better relations of France and Germany, the organization of an international peace alliance, the neutralization of territory and watercourses, the arrest and reduction of armaments, the establishment of a permanent congress of nations, and other less important subjects. It may be mentioned here that Moorfield Storey of Boston is drawing a bill for the neutralization of the Philippine Islands, which will be presented at the next session of Congress. The aim will be to have the neutrality of the islands guaranteed, as that of Belgium, Switzerland, and some less important areas is guaranteed, and that would pave the way to the complete withdrawal of the United States from the islands.

The next meeting of the International Law Association will be held in Christiania, Norway, Sept. 4. The program is being prepared, and a large attendance is expected. The next meeting of the Inter-parliamentary Union, which met in St. Louis last fall, will be held at Brussels at a date in September yet to be fixed. It was the meeting of this body which led President Roosevelt to issue, through Secretary Hay, his invitation to a second peace con-

ference at The Hague, the meeting of which is expected to be arranged as soon as the war in the Far East will permit. One of the American representatives at all of these meetings, it is expected, will be Dr. Benjamin F. Trueblood, secretary of the American Peace Society.

#### Personal Mention

At the Boutwell memorial meeting in Faneuil Hall, April 18, John D. Long will represent the governorship and the cabinet; Gen. Miles will represent the militia, of which Boutwell was commander-in-chief two years; William Lloyd Garrison will represent the liberty of all men; Judge Putnam will represent independence in politics; Moorfield Storey will represent the law; Congressman McCall will represent Congress; Mayor Collins, the city; Rev. W. H. Scott, the negro race, which Boutwell befriended so much; Martin P. De Veyra, a young Filipino at Holy Cross College, the Filipino people, for whom Boutwell worked so strenuously; Gompers or McNeill, the labor people; D. G. Haskins, Jr., the Anti Imperialist League; Julius Rottenberg, the Hungarians, for whom, as represented by Louis Kossuth fifty years ago, Boutwell had warm sympathy; Col. T. W. Higginson, the Free-soilers, with whom Boutwell was in sympathy in his early career; Rev. P. H. Cressey, the people of Groton; and Dr. P. J. Timmins, the Irish people. Lieut. Gov. Guild will preside and represent the State, and Rev. Charles G. Ames will represent the clergy.

The death of President Capen, of Tufts College, removes one of the most public-spirited educators of the State, who was active in both education and politics. He was always a power for purity in government.

#### "Enrichment of Public Worship"

Such was the title of the subject discussed at the last meeting for the season of the Unitarian Club at the Hotel Vendome. The subject was opened by an essay by an unnamed Unitarian layman, read by Secretary Birtwell, leaning strongly toward a larger use of a ritual by the Congregational denominations, and it was quite warm toward the Episcopal form of service. The speakers were Rev. Paul R. Frothingham (Unitarian), Rev. Dr. John D. Pickles (Methodist Episcopal), Rev. Dr. George E. Horr (Baptist), and Rev. Dr. Reuben Thomas (Congregationalist). It was noticeable that every one of these speakers differed materially and radically from the unnamed essayist, and that the members of the club were strongly on the side of the four speakers. The four clergymen agreed that our services ought to be enriched in the direction of larger participation of the people in the service, and in the spiritual life of the minister, but not at all in the direction of the Episcopal form of service. Those who note with regret the tendency of some people toward the ritualism of the Episcopal Church would have been cheered with the refreshing breeze of pure truth and independence which prevailed through the meeting and rejected all formality. Ritualism was objected to as leading to formality, lack of devotion, and slovenliness of worship. The point was emphasized that a devotional attitude is very different from a devotional frame of mind. It was said that there is a great deal of priestism in the Episcopal ritual, and that the part of the congregation in the service is really less than it seems on its face, for they have to keep alert to see where they are. The meeting as a whole was significant of sturdy resistance to mere formalism in worship under the mistaken idea that it is "enrichment."

## EASTER'S CHALLENGE TO THE PERSONALITY

THE profoundest and holiest truths lie in our minds for the most part out of the realm of conscious recognition. Now and then they emerge into the light, and we are aware of their permanence and power. As a rule, however, we are so absorbed with the routine of tasks and pleasures that we have little time for this exacting process of reasoning upon the very fundamental principles of life.

It takes a certain mental strength and courage, also, to face these profoundest verities. We cannot endure the splendor of such shining truths when our eyes have been so long used to the darker levels along which we do our daily work. The great affirmations are too vast, too beautiful, and too terrible for our thought to grapple with them long without relief, and we are glad after a little time in the presence of such challenging truth to seek refuge again in the homely duty and the familiar little pleasure that waits to claim us.

One of these affirmations of historic faith whose full meaning can be apprehended by nothing less than a courageous and virile spirit is the truth of Easter. It affirms that every life, whose human termination is an episode of mysterious change called death, may continue in new and more perfect relations, and that Jesus Christ has warranted the confidence by His resurrection from the dead. This is not a slightly-attested event of history; it is the living truth for living men. It is not a rich reserve for men and women in their hours of anguish and defeat; it is energy and inspiration for common life.

Now to face the implications as well as the explicit demands of this declaration requires serious grappling with the very ultimate meanings of existence. Easter comes with a challenge to the most profound and alert activities of the human mind. It claims the deepest appreciations of the sensitive spirit. It searches the receptivity of the personality at its depths. It claims the assent of the will to a proposition which is radical in its claim upon conduct.

What does it mean that Jesus rose from the dead? Dare for a little time at this holy Easter season to face this question with the eyes of the soul wide open, willing also to follow to the last limit the practical claim of the challenging truth. To deal honestly with the fact of Easter means resolute thinking and the profoundest response of which the spirit is capable.

### FOOLISH FOREBODINGS

THOSE were counsels of dread and foreboding with which the women busied their minds as they went toward the tomb in the early light of Easter day. They knew that the heavy stone had been rolled across the entrance. They knew that their own physical strength was not enough to push its great weight aside. They did not talk of the past and what the friendship of Jesus had meant to them. They did not even recall the promises that He had given them for the future. Their world was full of a present grief, and the black mist of their sorrow

filled it full to the farthest horizons. They could not summon sufficient courage from the fact that they had known the joy of having their Christ; they could not even believe that they were to have Him again; they were thinking only of the stone that barred their access to the poor body of the one whom they had loved.

How perfectly natural and how exquisitely true to the touch of life the narrative is! Sorrow throws our picture all out of focus. We are not able to say that "it is better to have loved and lost than never to have loved at all." We cannot even catch the splendor of the promise that "love shall never lose its own." The counsel of dread fills life full of its darkness and mystery.

Then comes, in a sudden flood of revelation, the glorious light of Easter. The stone does not need to be rolled away by our weak hands. That which we had been so anxious about exists no longer. God has taken care of the trouble.

This is the operation of a law which is universal in our spiritual experience.

not allowed to go out to undertake any thing which was beyond their power, so God does not summon us to the service which is not shared by Him. It is for us to dismiss the grim foreboding of failure and launch out on the promises of God. When the time comes we, too, shall find the stone rolled away from the door.

## THE UNDOING ACT OF GOD

MEN did what they would with the gentlest Master who ever lived, and Calvary was the sign of what the human will at its worst can compass. The issue seemed fixed so far as human agency was concerned. The powers of sin and death had done their worst. Now came the undoing act of God. The world was not to be left in the dust; death was not to be the paramount fact about our mortal life. God entered the movement of events with the undoing act of Easter. Man had acted, and it was now time for God to act.

Easter is simply the consummate representative of the activity of the living God



MARY MAGDALEN AT THE SEPULCHRE  
From the painting by E. Burne-Jones

The apprehension of dreadful difficulty is really worse than the grappling with the serious matter itself when we come face to face with it. God does not intervene in our forebodings to remove them. He does enter the real struggle to roll away the stone which had caused us to fear. He does make evident His partnership in our endeavor when we join the issue squarely with our obstacles.

How slow of heart we are to learn it! If only the women on their way to the tomb might have put all foreboding out of their minds, and gone on rejoicing in their confidence that the stone would somehow be taken care of! They simply did not dare to believe enough. We do not dare to believe enough. The promises and the power of God warrant so mighty a resolution and so serene a joy, and we are like the women on their way to the Garden, forespent from worry and dread because we do not dare to believe enough. This Easter may bring us no greater spiritual message than this, perhaps: simply that we have the courage to trust that God will somehow enter into all our endeavors and problems at the critical moment to save us from any final baffling by tasks that are too great for our strength. Just as the women were

in the life of the world. It is a greater entrance of the Divine into the movement of human progress than any other which the history of the Spirit displays. Every act of creation or government or incarnation is crowned by this—that the living God did not suffer the will of man to plunge humanity into the glooms and abysses of death and sin, but undid the calamity by the assertion of the immortal life and victory in the resurrection of Jesus.

We stand in the presence of a consummate expression of the power of God when we contemplate the meaning of Easter. It is an event infinitely exalted in significance, for here plays out to its perfect issue for human salvation the very purpose of God. At Calvary and in the new tomb we have taken leave of human motives. The hatred of the foes of Christ and the love of His friends have joined battle, and the issue has been decided. Humanity is simply helpless to realize its victory over death and sin without God. We are in no danger of painting in colors too black the awful background against which gleams the splendor of Easter. Infinite mischief is wrought by the action of human selfishness and greed, which is at its worst and finds its most cruel forms



of expression when it veils itself under the forms of a zeal for religion.

Thus the crisis had come. Either something must be done by God to reverse the verdict of Pilate's hall and the tragedy of Golgotha, or humanity must welter in the uttermost depths of despair and sin. At that crisis came the supreme act of God. Jesus had this witness borne Him, that God raised the Christ from the dead. This was the passionate belief of the apostolic age. Men and women were found who were ready to die in attesting their faith in this. Not for one moment did they construe it as a pretty story. To them it was God's masterful interposition at the supreme moment to save humanity through the power of a living Christ. To some this seemed very foolish, and to others it seemed an idle tale; but the growing church went on believing it, and that confidence conquered the world.

There are many sacred days in the year, but no other is so peculiarly sacred as this, the anniversary, not according to the calendar, but according to the seasons of the soul, when God entered human life with imperial power to undo the mischief of sin, and to raise from the dead Christ Jesus our Lord.

#### A Great Loss

THE sudden departure of Prof. Henry Lummis at Appleton, Wis., last Thursday evening, takes away one of the best loved and most useful men of the Methodist Episcopal Church. After teaching his classes in Lawrence University during the day, he ceased at once to work and live. Like Enoch, he "walked with God, and he was not, for God took him." Yet we know that in the most emphatic sense he is, though removed for a season from our sight.

He reached, indeed, a ripe old age, coming to his grave full of years and honors. For he was born, in Elizabeth, N. J., of parsonage parentage—his father being Rev. William Lummis, a Methodist itinerant—May 25, 1825. Hence he lacked scarcely more than a month of being fourscore. Very feeble in his infancy, he gathered strength as years went on, and gathered also much learning, working his way through the schools until, in 1855, he graduated from Wesleyan University with very high honors. Then for between twelve and thirteen years he taught in four institutions—at Newbury Seminary, at the Lynn High School as principal, at the New Hampshire Conference Seminary as professor under Dr. Cushing, and then as his successor in the principalship at Lasell. Getting weary of teaching, and craving the larger freedom of the pastorate, he entered the active ministry as a pastor in the New England Conference in 1868, serving in the next eighteen years eight churches—Auburndale, Natick, Boston Highlands, Ashland, Monson, Waretown, Stoneham, and Leominster. For the last nineteen years (since 1886) he has been the greatly endeared and revered professor of Greek at Lawrence, Appleton, Wis.

This was pre-eminently his sphere. He was a born teacher. Of the thousands who passed under his influence nearly all, we are convinced, would be ready to say, "He was the best teacher I ever had." The testimony of one who graduated at Appleton—"The privilege of walking to and from the college buildings with Dr. Lummis has been worth to me all my college course cost"—could be multiplied in substance indefi-

nitely. He had a marvelous faculty for waking up mind and arousing intense interest in the acquisition of knowledge. He was a keen dialectician; as a controversialist unequalled. His method was the Socratic; and he was a past-master in it. His opponent, after answering a few innocent questions, was apt to find himself hopelessly entangled; if his positions were not thoroughly sound, the weakness speedily appeared under the searching inquiries which were steadily pressed home. No one ever more thoroughly appreciated the supreme importance of definitions in debate. He was insatiable in his search for truth, and unvaryingly loyal to it when he believed he had found it. He was a perfect gentleman, a ripe scholar, a deeply

Prof. Lummis was in itself a large education, a highly-prized privilege, a rare delight. He wrought himself into the characters of vast numbers of young people. His work will endure. His memory is exceeding precious in a great multitude of the best homes in America.

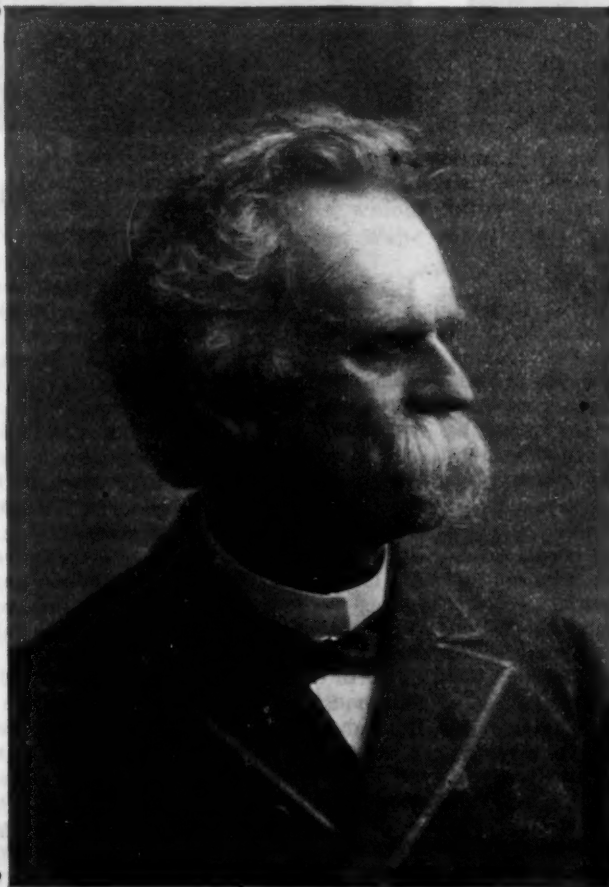
#### Episcopal Fraternization at Louisville, Ky.

IT happens, by a fortunate coincidence, that the meeting of our Board of Bishops at Louisville, April 26, will occur at about the same time with the annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, in the same city, at which session the College of Bishops of our sister denomination will be present. Thus the episcopal bodies of both churches will be in the same city at the same time—an incident that has never occurred before, unless, perchance, something of the sort happened in connection with the Ecumenical Conference at Washington in 1891. The two denominations in Louisville directly interested in this coincidence are planning a reception for the Board of Church Extension and the Bishops of the two churches, and the occasion will doubtless be one in which the far-famed courtesy and hospitality of Old Kentucky will be fully manifested.

What a benediction it would be could these two episcopal bodies meet in the same city once each year, to make plans for the furthering of missionary comity and co-operation, to arrange for the exchange of ministers, and for other consultations concerning the vast, world-wide work which taxes their hearts and hands. Are we too optimistic when we express the hope and faith that we are not very many years short of the day when such meetings will regularly take place?

One of the speakers before a Congregational Conference the other day, referring to the attitude of many ministers to the matter of evangelism, remarked that it may be that preachers have of late been too much concerned with the treatment of an *idea*, forgetting the palpitating need of the men and women before them. Every sermon should have atmosphere and color—a climate, so to speak, which is afforded by surrounding life. Preachers must come to feel more eloquently, if they are to be eloquent speakers.

Dr. J. M. Buckley is quoted as saying at his Conference last week—the New York East—that "the Methodist Hospital in Brooklyn would accept money from any person who had a legal title to it;" and Chancellor J. R. Day as saying at the New York Conference that "if anybody wanted to give Syracuse University \$100,000, he would accept it, and not exhibit any Phariseism about it either."



THE LATE PROFESSOR HENRY LUMMIS

devoted Christian, the warmest of friends, the best of teachers.

How greatly he will be missed, both in the college itself, which he so long adorned, and in the town! It had been his habit for some years to spend many of his afternoons calling upon the people, making some two thousand calls a year. He also assisted the local pastors at funerals, and in other ways most acceptably. It did not seem to be given him to use the pen much for publication. This has long been the lament of his friends, who often prodded him in this direction and urged that he give to the general public some of the fruits of his profound investigations into every kind of topic. We sincerely hope that he may have left enough manuscript to enable a memorial volume to be brought out. It should be speedily done.

He was very happy in his family—a highly-cultivated, every way congenial wife, and several children, all thoroughly educated, highly gifted, and well established in useful positions. The most widely known is the author and journalist, Charles F. Lummis, now editor of *Out West* at Los Angeles. We tender to the bereaved ones our sincere sympathy. And we but voice the sentiment of thousands of friends, East and West, when we say that to have known



### Three New Presiding Elders

#### Boston District

**REV. JOHN GALBRAITH, Ph. D.**, presiding elder of Boston District, New England Conference, was born of Scotch parents in the north of Ireland forty-nine years ago. Coming to this country when a boy of fourteen, he was converted in Lowell under the labors of Mrs. Van Cott, joining Central Church. Graduating from Wilbraham Academy in 1875 and from Wesleyan University in 1879, he joined the New England Conference the latter year, and has been a member of the same since, taking high rank as preacher and pastor. Pursuing a post-graduate course in philosophy in Boston University, he received the degree of Ph. D. in 1886. He was married to Miss Mary C. Weed, of Torrington, Conn., in 1879, and has two daughters—Mary C., a senior in Boston University, and Emma W. Dr. Galbraith was taken from Bromfield St. Church, where he has been pastor for five years. He has critically studied our local city problems, and is an expert concerning conditions in Greater Boston, which press so heavily upon us. He is a scholarly and convincing preacher, an original and comprehensive student, and a wise and far-seeing executive. We predict a successful career for him in the responsible position to which he is appointed. He resides at 690 Adams St., Dorchester.

#### Cambridge District

**REV. CHARLES F. RICE, D. D.**, presiding elder of Cambridge District, New England Conference, is a son of the late Dr. William Rice of fragrant memory, and brother of Dr. William North Rice, of Wesleyan University. Born in Chelsea, he was educated in the public schools of Springfield, graduating from Wesleyan University in 1872. After graduation he taught the classics in the high school at Springfield for nearly two years, and was tutor of Latin in Wesleyan University 1874-'77, joining the New England Conference in 1875. His last pastorate was Wesley Church, Springfield, and he did monumental work not only there, but at Epworth Church, Cambridge, and Wesley Church, Salem. He was elected trustee of Wilbraham Academy in 1895, and president of the board in 1898, on the death of his father. The degree of D. D. was conferred upon him by Wesleyan University in 1893. In 1896 he was first reserve delegate to General Conference, and in 1904 was elected, leading the delegation. No man among us represents so perfectly the type of piety, ability, courage and manliness, which have glorified New England Methodism in its best days. His appointment to the district by Bishop Fowler is highly gratifying to ministers and churches. Dr. Rice will reside at 53 Newtonville Avenue, Newton.

#### Lewiston District

**REV. CHARLES F. PARSONS**, presiding elder of Lewiston District, Maine Conference, was born at Dedham, Mass., in 1856. When he was thirteen years old his parents moved to Maine, his mother's native State. He was converted when he was seventeen years old under the ministry of Rev. A. S. Ladd, D. D., who retired as presiding elder of Lewiston District at the present Conference. When called to the ministry he went to Kent's Hill, and then to Boston University School of Theology, where he took a special course. He joined the Maine Conference on probation in 1882. His appointments have been Peak's Island, Kennebunk, Bridgton, Cumberland, Mechanic Falls, Hallowell, Beacon St., Bath. In 1899 Bishop Vincent appointed him presiding elder of Augusta District against his wish and in spite of his protest, he greatly preferring the pastorate, in which he has been signally successful. After serving on the district one year, though successful and especially acceptable to ministers and churches, his wish to return to a pastorate was gratified, and he was appointed to Westbrook, which he has served since that date. He now yields willingly to the general and urgent demand that he take Lewiston District, and we are assured that he will have a successful and enjoyable administration.

### PERSONALS

— Bishop Cyrus D. Foss is to deliver the anniversary sermon, June 11, at Fort Edward Collegiate Institute. The graduating class numbers twenty-one young ladies.

— Mrs. Lucy Rider Meyer is booked to sail on the "Celtic," May 5, to attend the Deaconess Conference at Leicester, England.

— President Guy Potter Benton, of Miami University, rejoices over a gift of \$40,000 from Andrew Carnegie for the erection of a library building.

— President J. F. Goucher of the Woman's College of Baltimore will visit Evanston during the week of Commencement and will deliver the missionary address, May 21.

— Oliver S. Munsell, D. D., from 1859 to 1872 president of Illinois Wesleyan University, died in Kansas City, March 13. He had been a member of Illinois and Central

Illinois Conferences, serving several years as secretary of the latter.

— Mrs. Mary Grant Cramer, sister of the late President U. S. Grant, and widow of Dr. Michael J. Cramer, died, April 6, at the home of her sister, Mrs. Virginia Grant Corbin, in East Orange, N. J.

— Dr. T. H. Hagerty has made a wonderful record in attending sessions of the St. Louis Conference. The recent session held in Farmington, Mo., makes the fifty-first session he has attended without missing one.

— The *Western Christian Advocate*, in reporting the session of the North Indiana Conference, says: "Bishop Spellmeyer made a great impression on the Conference by his splendid address on 'Modern Revivals' on Tuesday evening."

— Dr. Matt. S. Hughes has just begun his seventh year as pastor of Independence Avenue Church, Kansas City. On a recent evening the official board presented Dr. Hughes with a costly watch, in a solid

gold case, as an expression of appreciation and affection.

— Mr. and Mrs. Peter C. Baker announce the marriage of their daughter, Eulah Bertha, to Rev. Salvatore Musso, Tuesday evening, April 18, in the Methodist Episcopal Church at Newton Lower Falls.

— The *Michigan Christian Advocate* of last week says: "Mr. and Mrs. George O. Robinson, of this city [Detroit], returned this week from a winter's sojourn in Florida. Mr. Robinson added to his physical health and vigor very substantially."

— A reception was given Thursday evening, April 13, to Rev. and Mrs. E. Stuart Best, of Malden, at the Centre Methodist Church, that city, which was attended by more than 300 members of the parish, to felicitate them on their recent golden wedding anniversary. A very interesting program was presented, including an original poem by C. R. Magee, an address by the pastor, Dr. Shannon, and the reading by



# MAGDALENA

HEZEKIAH BUTTERWORTH.

I

Magdalena! Magdalena!  
Hasten, feet of Magdalena!  
Hasten, for the sun is rising  
O'er the Eastern hills of bloom!  
In thine eyes the teardrops tender,  
In thy face the morning splendor;  
Hasten, feet of Magdalena!  
Hasten, hasten to the tomb!

II

Magdalena! Magdalena!  
Once thy soul was demon-haunted,  
Like the hart pursued it panted  
For the rest earth could not lend;  
Then He came to thee, the Healer,  
Came the Paraclete Revealer,  
At His feet thou fellest, pleading,  
In His bosom found a friend.

III

Magdalena! Magdalena!  
Thou His sandaled feet hast followed,  
Thou beside His cross hast trembled,  
Hasten with the rich perfume!  
Hasten with thy box of spices,  
Dreaming of the Paradises,  
Gardens of the halls immortal,  
Blooming far beyond the tomb!

IV

Magdalena! Magdalena!—  
Angels speak to Magdalena,—  
"Lo! the sealed tomb is riven,  
Lo! the stone away is rolled!"  
Once thy soul was demon driven,  
Now the shining ones of heaven,  
By the empty tomb of Jesus,  
Thou art worthy to behold.

V

Magdalena! Magdalena!  
Favored thou above all women,  
Hasten to the sad eleven,  
To the sorrowing ones, and say:  
"He is risen! At the portal  
Of His tomb are forms immortal;  
Lo! mine eyes have seen the vision,  
In the place where Jesus lay!"

VI

Magdalena! Magdalena!  
Though thy feet may flee from Judah,  
Though thou diest in the caverns  
'Neath the purple skies of Gaul,  
Yet thy message from the angel  
Shall become the world's evangel,  
And all wondering nations hear it,  
And thy mission blessed call.

## A NEW EASTER

HILDA RICHMOND.

"IT'S all nonsense to say Easter is a time of general rejoicing," said Mr. Ramer, with emphasis. "I know there are thousands and thousands who do not even know the meaning of the word, and never will, no matter what is done for them. I always feel sorry when I see how much work and money are wasted at this season, giving to the poor when it might do some good. The only real way to be charitable is to help some worthy institution, for you can't reform men and women in their wretched homes."

"But it is impossible to put all the poor people into institutions, isn't it, uncle?" asked his niece. "Do you think it would be a good plan to take them, whether they wanted to go or not?"

"It certainly would be better for them and all concerned if they are in poverty," said the gentleman, with conviction. "Take the money you wasted for eggs and flowers and nobody knows what during these last few days. If it had been given to a hospital or children's home, it would have helped along a worthy cause; but you will be foolish like all other young girls."

"By the way, uncle," said Amy, suddenly, "you are one of the trustees of an Old Ladies' Home, aren't you? I would like to have you call upon Miss Sarah Morgan and explain the rules and regulations to her. Our young people's society will undertake to pay the entrance fee, or whatever you call it, if you can persuade her to go. None of us have the heart to tell her, and her little income was suddenly swept away. We would like to send her as soon as possible, for I am afraid she is in actual want, and is too proud to mention it."

"I shall be glad to see her this very day," said Mr. Ramer, "and I think I will have no trouble in convincing her of the advantages of our place. I used to think we would have more applicants than we could take, but that was before I realized how ungrateful poor people are."

"May I wait till after Easter?" was all Miss Morgan said, when Mr. Ramer

elaborately explained the rules which governed the inmates of the Robert Webster Home.

"Certainly, but I think you would better go at once," said Mr. Ramer, decisively. "You are practically dependent upon charity now, and the sooner you go the better. The young folks are very kind to undertake your expenses, and I hope you appreciate their thoughtfulness."

"I thank them, and you," said Miss Morgan, quietly, "and I will be ready the day after Easter."

"She acted very sensibly about it," was Mr. Ramer's report to his niece. "Of course it is foolishness not to go at once, but if she can manage to get along, it is her own lookout."

"The people in the tenement house will miss her very much," said Amy. "I imagine she wants to stay to color the eggs for the little children once more. Their mothers are always too busy, and most of the tots never have any Christmas or Easter things unless Miss Morgan makes them. Poor soul! It will be a bitter cup for her to drink."

"I'll give you some money to buy cards or trinkets for Ned and Laura," said Mr. Ramer, taking out a bill. "They would be disappointed not to have something from me, and I really ought not to go out in this wind. I have been looking for a letter for three days from that specialist who examined my eyes, and I don't want to expose them too much till I hear his verdict."

"I would much rather spend this for Miss Morgan," said Amy, thoughtfully, "for the little folks will have enough with our presents. Let me get them each one thing, and spend the rest buying a good Sunday dinner for Miss Morgan."

"She would only give it away to the poor people around her if you did," said Mr. Ramer. "I tell you, Amy, this haphazard giving does more harm than good. Let the children have the benefit of it, for they will appreciate it. Miss Morgan will soon be in the Home, and have good dinners every day."

"Here is your mail, uncle," said Amy, returning two hours later with her arms

full of parcels. "The carrier handed it to me as I was coming in just now. I think the letter from the eye specialist is among these," she added, as he made no move to take the mail. "Are you ill?"

"My eyes have been troubling me greatly for an hour," answered Mr. Ramer. "Will you kindly read the letter to me?"

"Certainly," said Amy, dropping her bundles and tearing open the thin letter. An instant later she gave a little cry of dismay that brought her uncle to a sitting position at once. "I—I cannot read this to you," she faltered, with tears in her eyes. "There must"—

But Mr. Ramer had already grasped the sheet and read the cruel words: "Dear Sir: You may as well make up your mind to total loss of sight. Nothing can be done for your eyes." The signature of the great doctor followed, and the initials of the clerk who had written the note, but Mr. Ramer was looking at the cruel words as if fascinated. He had always had a horror of blindness, and now it had come to him in the prime of life.

Amy slipped away to tell her mother, feeling it impossible to say a consoling word to the stricken man. The Easter presents were forgotten, and even little Ned and Laura felt the gloom that settled down upon the household. A dull rain was falling outside, and altogether it seemed impossible even for Easter light and gladness to lift the dense gloom.

In the midst of his suffering Mr. Ramer's mind constantly reverted to Miss Morgan, though he could scarcely tell why. The look of calm resignation with which she had listened to his account of life at the Home was entirely wanting as he gazed at his reflection in the glass. He remembered, too, how he had often told old people they should be resigned to suffering, and wondered why he had dismissed their complaints so lightly. Life held very few pleasures for him that gloomy Friday and the Saturday that followed, as he sat in his room mute and white.

"There is a young man down in the reception-room to see you, uncle," said

Amy, timidly knocking at the door of the darkened room. "He insists that he must see you right away."

"It is about that letter I sent you yesterday," explained the young man eagerly, as Mr. Ramer entered the room. "I am Dr. Merrill's new stenographer, and I got my letters mixed in sending them out. A charity patient came in today with the letter you should have had, so I thought I would come right down here and tell you of the mistake. I hope you will not think it necessary to report me to the doctor, but I want to straighten things out anyway."

"Did Dr. Merrill dictate the letter I received yesterday?" asked Mr. Ramer, without looking at the letter the clerk handed him.

"Why, not the exact language. Dr. Merrill is very busy, you know, and he leaves the wording to me unless there are technical terms to be used. I am sorry you received the note, for it was intended for a charity patient."

"Then you think a charity patient has no feelings, and it is a waste of time to break the news to him gently?" asked Mr. Ramer, with a searching look. "Is the man's case really hopeless?"

"Well, it's this way," explained the young man. "He won't give up work and let his eyes have a rest because it will break up his family. He has a delicate wife and a crippled son who would both be better off in charitable institutions, but he's too obstinate to talk to. If he would give up his work he could be cured, but he will not listen to reason."

"I don't blame him," said Mr. Ramer, suddenly. "I want his address so I can go to see him. I see this letter says my eyes only need rest and treatment to make them well, and I am very thankful you discovered the mistake."

"I am glad, too," said the young man, rising. "I think it will be a waste of time for you to call on John Reed, but I can give you his address. Helping the poor is the most thankless job in the world."

"Amy, get your wraps right away," said Mr. Ramer the instant the door closed after the young man. "Never mind the rain. We'll take a carriage. I'm going to turn over a new leaf, if it is too late for New Year's. Easter is going to be a day of gladness for me, and I want to make some one else happy, too. We'll drive first to Miss Morgan's and tell her she is to have an income to last her the rest of her days—and I hope she'll live to a good old age. Then we'll hunt up John Reed and see what we can do for him. Hurry! for it seems as if I couldn't wait a minute."

But Miss Morgan was not to have the luxury of spending the last night in her old home, for a neighbor had hastily sent for her to help take care of a sick child. Mr. Ramer and Amy piled the two small rooms with parcels, and to a bunch of fragrant lilies tied the note that was to fill the heart of the poor woman with joy and gladness.

"I am glad she is not to see the things till Easter," whispered Amy, as they hurried down the stairs. "I want her to be completely surprised."

"Now we'll hurry to Mr. Reed's," said Mr. Ramer, climbing in among the pack-

ages. "I am just beginning to learn the meaning of Easter."

"You are the first person who has really offered to help me since my eyes have been failing," said Mr. Reed gratefully, while his wife wept for joy. "I am not worthy to receive such a blessing, though, for I had just finished saying that Easter had no meaning for us as you came in."

"Neither do I deserve all my blessings," said Mr. Ramer, grasping his hand. "God has blessed me with a family, friends, riches, and all that the world counts as blessings, and I have been selfish and unjust. Easter will have a better and richer meaning for me tomorrow than ever before."

In the gray dawn of the Easter morning a tired little woman slipped quietly into her rooms to find them redolent with Easter flowers and perfume. With trembling hands she struck a match and looked about on the richness the feeble gleam revealed. "The angels must have been here," she whispered in awe, falling upon her knees to pour out her soul to God as she had done all her useful, humble life. And when she rose and found the little note pledging her help and comfort for all her life, a great load rolled away from her weary heart, and all the buried hopes blossomed out of the tomb to make the resurrection more real than ever before.



### The Walk to Emmaus

Before them slowly sank the westering sun;

The road stretched outward in a narrowing thread.

Across the long still miles they walked with Him.

"We trusted that it had been He," they said.

So close the living hands that healed and blessed;

So near the gracious voice that woke the dead!

Blinded and deaf they walked the westering way,

"We trusted that it had been He," they said.

An hour behind them lay the city walls,

The three black crosses empty of their dead,

The broken tomb, the waiting upper room,

"We trusted that it had been He," they said.

An hour before, the solemn evening hush,

The silence, and the breaking of the bread,

The blessing, and the vision face to face.

"We trusted that it had been He," they said.

Ah! Lord, and art Thou walking so with me

This day the long still path my feet must tread,

Thou, risen from yonder tomb and Calvary?

"We trusted that it had been He," they said.

—MABEL EARLE, in *Christian Endeavor*

World.



## RING, EASTER BELLS

REV. DAVID H. ELA, D. D.

Ring, Easter Bells, the Risen Lord  
The hosts of heaven acclaim!  
Earth, join to praise the Living Word!  
Creation, shout His name!

Ring, Easter Bells! Who, dying, clad  
The earth in deepest night.  
He, rising, made creation glad,  
Filled earth and heaven with light.

Ring, Easter Bells! Dying, His tomb  
Stood emblem of despair;  
Risen, an angel lit its gloom,  
Heaven's glory filled the air.

Ring, Easter Bells! All earth shall hear  
And join the glorious song,  
And seraph and archangel share—  
All heaven the joy prolong.

Hudson, Mass.

## TRAVELING IN INDIA

REV. DILLON BRONSON.

INDIA is a land of contrasts: A land of marble palaces and hovels made of mud, matting, or tin cans; a land of representative government and Oriental filth; a land of hoary philosophies and hideous idolatry; of sky-piercing snow mountains and scorching plains; of solitary wastes and states with 900 people to the square mile, etc. One fifth of the human family live in this land, speaking many languages, holding many faiths, and conquered because divided among themselves. Every one desires to see India, and the American who is privileged to spend two winters here and escape before the turn of May, is favored indeed.

Traveling is not so rapid nor so luxurious as in "the States," but it is cheaper; and the native whose income is five cents per day, and whose standard of speed is the ox cart, cares much more for the one than for the other.

## Time Is Nothing

In this unhastening East, and the Indian often goes to the railroad station twelve hours before the departure of his train. It is said that they sometimes offer less than the regular price of the ticket, and pay several visits to the office before they can be convinced that these bits of paste-board sell at a fixed rate. In small countries trains start at convenient times, but in India, if one wishes to travel by "the mail" at the great speed of thirty miles an hour, he must often board the train in the middle of the night. Local trains jog along about fourteen miles an hour. They make long stops, during which one can get a fair meal in the station for fifty cents, and must often show his ticket to an inspector, who writes down its number for no apparent reason except to give employment to another man in this overcrowded land. Even the slow trains are preferable to travel by tonga, bullock cart, ekka, camel, or elephant—all of which one samples during a winter's visit. Nearly all natives travel third class on the railroad, paying about one cent for three miles. They are crowded into the small compartments like fowls into a crate, and when the guard strikes a suspended piece of railroad iron with a hammer, as a signal that the train will depart in five minutes, there is great shouting and a scramble even for standing room. The people all walk softly with their bare feet, but they make enough noise at the other end of their anatomy to compensate.

The missionaries usually travel "intermediate," between second and third, but

the native guard, always eager to oblige a white person, often puts them into a higher class. The rails are far apart at the ends in the cold season, to allow for expansion in the torrid heat; consequently the jolting experienced by winter travelers is very annoying. The telegraph poles are usually of stone or railroad iron, and the distance from terminus is plainly marked in miles and fractions on every pole. Second-class travel, in carriages painted white, costs about one and a half cents a mile, and special compartments are always reserved for ladies. Some benches on the long station platforms are marked, "For Europeans only," but no discrimination against Americans is intended. Each compartment has two seats and two shelves running lengthwise, to accommodate four persons at night. The seats are covered with rattan or leather, which is much cooler than the fiery plush used in America, while "tatties" shower cold water over the car to cool the air. Window glass is smoked to keep out the glare, and ice-cold drinks are constantly offered to the thirsty passenger.

Every one, of course,

## Carries His Own Bedding.

and reserves his berth by sending a note to the station-master. Great rolls of quilts and pillows make it appear that one has much luggage, and we often felt like immigrants landing in New York. However, this is the custom of the land, and when one goes to visit a friend, he finds only a bedstead, and must provide everything else, even to towels, himself. We long ago became reconciled to carrying our own toothbrush and soap, but do not like to take bedding and towels. The hotels of India are usually vile, but the hospitality of English residents and American missionaries is unbounded, and if one has letters of introduction he sees the inside of but few hotels.

All foreigners in India take "chota hazri," little breakfast, in their bedrooms. The tea, which English people serve about seven times a day, is very strong, and the gutta percha toast reminds one of a cheap London boarding-house, where toast is kept in cold storage and is of the consistency of an American rubber shoe. Englishmen generally take whiskey and soda with their 7.30 dinner, but I am glad to note that they drink less brandy than when I was here fifteen years ago. One wonders that the rulers of this land can use so much alcohol in such a climate. In London, where the sun seldom shines and the atmosphere in winter is like cold pea soup, it is comparatively easy to find excuse for English indulgence. But the habit of constant "pegging" in torrid India is a very foolish one, to say nothing of the expense and the terrible example set to natives who are like children, incapable of self-control. It should make any white man blush to hear a Mohammedan say, "No, I could not be a Christian, for I cannot drink ardent spirits."

The beef is very poor in India; the omnipresent mutton served with cabbage and carrots at all English tables is a little better than the beef. Chickens are very fair and cheap, and many have "entered the ministry" since we arrived. Nearly all the animals one sees in India are very thin. The cab horses and camels must "stand twice in the same place to cast a shadow." It makes one's heart ache to see the gharry wallah (cab man) beat his bone racks to keep them from toppling over in a heap. We saw many great herds of cattle and sheep which seemed to be feeding on gravel and dirt. Only the elephants and tigers and the well-to-do people are in good condition. We saw plenty of hungry jackals from the train and once half a dozen

wild deer bounded past us. Wild duck and other game are abundant, as the Hindus religiously abstain from taking the lives of the lower animals.

## Unusual Cold

The past winter has been very cold, and we often suffered at night on the trains. Many have seen ice for the first time in their lives, and snow has been deep at the hill stations. The cold has doubtless increased the plague, and thousands are dying every day. We are told that the plague germ is received through the bare feet, and the overwhelming majority of Indians are too poor to procure any kind of shoes. Nearly all manage to find some sort of cloth to wind about their heads, however, making it appear as though the nation was stricken with neuralgia. Many native women carefully cover their faces, especially the mouth, but freely expose the feet and legs to the mid thigh. They generally seuse heavy silver ankles, toe and no rings as savings banks. At Naini Tal, I saw the patient coolies of both sexes wading in snow two feet deep. The extreme cold, such as has not been known for a hundred years, has killed grass, trees and crops in many places, and multitudes of people will find it difficult this year to obtain the miserable pittance of two cents a day, necessary to sustain their feeble lives. Many who have lived in little huts will have no dwelling but the open plain, and no protection over their heads but a friendly tree. Frequently do the people, living under a tree, seem but little removed from the monkeys chattering in its branches.

To be sure there are some strong and independent races in Hindustan; but the average Hindu appears very small and weak and servile. "One could break his slender body over one's knee," and he sits all day under a dirty sheet or drags himself about like a sick man. His ideal is inaction, and he is so tired that the effort of breathing seems too much to be long sustained. The chief work of his wife and daughters consists in gathering cow dung, which they mold into cakes with their slender hands and when dried carry to market to be used for fuel or floor covering in the millions of little huts.

The Hindu is very religious. He sins religiously and satisfies his thieving and adulterous divinities. He is very patient, and when smitten in the face by a burly Briton without cause he utters no word of complaint. In one hotel I read this notice: "Visitors will please refrain from beating the servants and make their complaints to the landlord." In another hotel I saw a big English planter strike a slender boy such a blow on the cheek that I still feel the sting myself. They are a very patient people, and when Christianity—which is to fulfill Hinduism and Mohammedanism as it fulfilled the religions of Greece and Rome—has leavened all Indian society, the land of Hind may be the brightest gem in our Saviour's crown. Under England's rule schools and hospitals are multiplying, peace is universal, taxes are reasonable, and justice cannot be bribed. The Christian religion has a fair chance, and it asks no more. About three million people in India now sing "Hail to King Jesus," and before the close of this new century this number will have increased thirty and perhaps sixty fold. Hallelujah!

Angel of the tomb, today  
Charm our needless fears away,  
Bid our griefs their clamor stay:  
Christ is risen.

Risen to live forevermore,  
Pitiless death's brief victory o'er;  
Peace, O stricken hearts and sore,  
Christ is risen.

—LUELLA CLARK, in "April Days."

## THE FAMILY EASTER

EMMA A. LENTE.

It is Easter in the skies; and the morning  
hastes to dawn,  
And the stars conceal their faces from  
the glory of the sun;  
All the clouds turn pink and rose, and  
then lose themselves in light,  
For the long chill nights of winter now  
are done.

It is Easter on the earth; grass is spring-  
ing thick and green,  
Blue with violets and golden with the  
dandelion stars;  
Trees are fair with bud and bloom, streams  
are jubilant and free,  
Birds are singing, bells are ringing,  
healed are Nature's hurts and scars.

It is Easter in the heart; haunting doubts  
have sped away,  
Tears are freed from bitterness, and  
faith rebuilds its altar fire.  
Cherished graves are spread with bloom  
and divested of their gloom,  
For some Easter God's beloved shall be  
given their souls' desire!

### Thoughts for the Thoughtful == Eastertide

Mistakes, disappointments, shattered  
hopes and idols, defeated purposes, even  
mistaken interpretations, become but helps  
to the new year whose birth is the spirit of  
Easter promise. Life, hope, opportunity  
and new power are the promises of every  
Easter. — *Presbyterian Banner.*

\* \* \*

Tell us Thy name, O wondrous Shepherd,  
going on before, and leading us by way of  
Gethsemane and Calvary to the garden of  
the Easter morn, and the award of the As-  
cension Mount! And as we catch Thine  
answer, melodious with love, we will trust  
and not be afraid; we will follow Thee  
whithersoever Thou goest; and we believe  
that we shall find that no step of the path  
was inconsistent with the leadings of a  
Love wise and strong and tender as the  
heart of God! — *Rev. F. B. Meyer.*

\* \* \*

Nearly a year had passed since I had  
buried my dead from my sight. I had  
decked their graves with flowers, and God  
had covered them with His warm, white  
blanket of snow just as a mother might a  
child. Yet they were still with us, and  
their lips repeated the psalm they had  
shared with us so many times in the long  
ago. If Mr. Edison can make the phono-  
graph, Jesus Christ can perform the resur-  
rection. Our loved are not lost. Life's  
light does not go out in the choke-damp of  
the grave. We shall look into the dear  
faces again, and listen to their voices in  
heaven's home. Science says, "Amen," to  
Him who declared: "Because I live, ye  
shall live also." — *G. L. Morrill.*

\* \* \*

I have seen the forest bare to the search-  
ing light of the sun, yet no bud swelled  
and no leaf unfolded, for it was winter  
time. Then I have stood and felt the life  
of spring breathe among the trees, and  
there was not one leaf that did not unroll  
and spread itself, rejoicing that its time  
had come to grow. So, Lord, I have known  
my winter time, when the shining of Thy  
favor awakened no thought of growth in  
my cold heart. But now the sunlight of  
Thy loving death and the warm breath of  
Thy risen life breathe in my heart, and  
hope springs forth and life is glad with  
flowering shoots of joy. Perfect that  
growth, my God, and bring it to the har-  
vest, to the glory of the risen Christ! — *T. Bedloe.*

\* \* \*

Youth, like a tree, has resurrection  
power within itself. Bitter weather comes  
to the green and growing tree, a great black  
frost falls, and all its pleasant, whispering  
leaves drop and decay. Where now are its  
airy romances, its happy gaieties? The  
bare, bereaved thing dashes its black  
branches against each other in death agony,

and tosses its protesting arms to heaven.  
Its heart's blood is frozen in its veins. It is  
dead.

But Time — the great healer, best physi-  
cian — Time, with its suns and showers,  
waits patiently on the desolate creature,  
and by and by a little thrill of awakening  
creeps up to the stiffened limbs. There is  
a swelling and a bursting at the seared  
scars of last year's fallen darlings, and lit-  
tle gray leaves appear. They gather form  
and greenness every moment, and by and  
by they flutter gaily over the graves of  
those that fell in the autumn. The tree has  
risen from the dead. But it is changed by  
its baptism into the grave. It has lost and  
gained — lost flexibility, gaiety; gained  
stability, seriousness, largeness. It is a  
bitter thing to die, but it is a good thing.  
Death forever ministers to a wider life. —  
*Lucy Rider Meyer.*

\* \* \*

Let us not bring upon this joyful morning  
Dead myrrh and spices for our Lord's adorn-  
ing.

Nor any lifeless thing:  
Our gifts shall be the fragrance and the splen-  
dor  
Of living flowers, in breathing beauty tender,  
The glory of our spring.

And with the myrrh, oh, put away the leaven  
Of malice, hatred, injuries unforgiven,  
And cold and lifeless form!  
Still, with the lilies, deeds of mercy bringing,  
And fervent prayers, and praises upward  
springing.

And hopes, pure, bright and warm!  
So shall this Easter shed a fragrant beauty  
O'er many a day of dull and cheerless duty.  
And light thy wintry way;  
Till rest is won, and Patience, smiling faintly,  
Upon thy breast shall lay her lilies saintly,  
To hail heaven's Easter Day.

— *Emily Seaver.*

\* \* \*

Since last we placed the Easter lilies at  
the foot of the cross of our Redeemer, what  
losses earth has known, what enrichment  
heaven! What aged saints upon whose  
faces the light from beyond seemed to rest  
lovingly as we watched beside their dying  
beds! What brethren in the ministry,  
men of strong personality, great thoughts  
and tenderest sympathies! Even amid  
the happiest greetings of the season, many  
of us are choking back the sobs as we long  
for "the touch of a vanished hand, the  
sound of a voice that is still." The dear  
neighbor who walked with us to the house  
of God in company, a hand upon either  
child, while she spoke of her love, her trust,  
her Saviour — where is she now? Safe  
with God, blessed be His name! Is the  
voice that led the children of the temple in  
rejoicing song, forever still? God forbid!  
Better we had never known her in her  
beauty and her graciousness than that  
That were to make us of all men "most

pitiable." And the little child that last  
Easter held reverently in her little hand  
the Easter lily while she sang,

"I think when I read that sweet story of old,  
When Jesus was here among men,  
How He called little children like lambs to  
His fold,  
I should like to have been with them then" —

her crib is empty. The bird has disap-  
peared. The song is hushed. Forever?  
God forbid! Better we had never been  
born than to believe that.

Some of God's dear children will gather  
their Easter blooms this year with a trem-  
bling hand. Ah! well, we are nearer than  
we thought to those who have gone before.  
And when we see them again, "what radi-  
ancy beyond compare!" We saw but the  
first unfolding of the bud here. When we  
see them again, we shall see Abraham  
more majestic; David more songful; Mary  
more loving; and every son and daughter  
of the Almighty more "meet to be par-  
takers of the inheritance of the saints in  
light." — *Interior.*

\* \* \*

A few weeks ago a friend dug from the  
woods a clod of earth, black and heavy,  
without a suggestion of life, and incased  
about the edges with ice and snow. Placed  
in an earthen dish, it has stood since then  
in my window, where the sun has poured  
its warmth into the heart of the cold, dark  
clod. I held it in my hand today, and was  
thrilled with the mystery of its beauty!  
Every part of that once cold bit of earth is  
covered now with greenness and flowers.  
Tiny blossoms so dainty and sweet as only  
the woods produce, varieties of grasses,  
little embryo bushes — the whole rich, pro-  
ductive forest is here in miniature. I have  
studied it eagerly, thrilled by its lesson.  
Who would have dreamed of this develop-  
ment when first this bit of ice-bound earth  
was brought to me? But the possibilities  
all were there, the seed of every beautiful  
growth was hidden within it. Dropped by  
the passing wind, they had lain under the  
winter snows waiting the touch of spring.

Thus in your heart and mine has God put  
wondrous possibilities. They wait only to  
"know the power of His resurrection" to  
spring into beauty and bloom. Put them  
where the Great Sun can reach them! Let  
the warmth of the light divine strike to  
their roots, and lo! what marvel of devel-  
opment we see. And after the winter of  
death is over, who shall foretell the possi-  
bilities of the life eternal through the power  
of Him who was dead, but is alive for ever-  
more? "Oh, if we could only lift up our  
hearts and live with Him! live new lives,  
high lives, lives of love and hope and hol-  
iness, to which death should be nothing but  
the breaking away of the last cloud and  
the letting of the life out to its completion.  
May God give us some such blessing for  
our Easter day!" — *Dr. J. M. Buckley.*



## MARTHA MARY

HELEN A. HAWLEY.

"YES 'sum, she's trustworthy, Martha Mary is. She's powerful humbly, but that's the worst thing can be said about her. She come of good stock, Martha Mary did."

The farmer's wife stood with hands on her hips, and smiled good-naturedly down on her boarder.

"What a curious combination of names!" Mrs. Rivington mused. "Is she always called by both?"

"Don't b'lieve she'd know who was meant 'less you said the two. Her folks was Bible folks; Scotch blood they was, but they're all gone now." The good woman sighed. "Her mar was willin' to trust the Lord to take care of Martha Mary, seein' there warn't nobody else."

There would be no churches heavy with the perfume of flowers. There would be no costly music, singing the tidings of the resurrection. But Mrs. Rivington did not care, she was not in the mood for these; they seemed like mockery. Almost she had lost faith. Only six years married, and shortly after last Easter, in one horrible day her husband was suddenly stricken and his earthly life ceased. Away off in this country place had once been the family home; here his ancestors were buried, and here she had left him eleven months before. It was natural as the Easter time approached that she should whisper to herself: "I will spend it where he lies. Perhaps another sight of his sleeping place will break this stony grief, and I can hope as others seem to do."

She decided to go a little in advance of the sacred day. At the last moment

When that didn't work she tried "Mary," and as the girl was oblivious to that, she gracefully surrendered and said, "Martha Mary."

"But why do you choose to have both names used?" she asked, one day, with faint curiosity.

The girl flushed and her gray eyes filled, as she answered, simply:

"My mother gave them to me. She said she hoped I'd be a little of both. Folks laugh at them, but," she continued, stoutly, "I like them because of mother."

And her mistress, quick to appreciate such a reason, nodded approval.

"The names are beautiful, and your mother must have been a good woman. Don't you think it was pretty hard for her to be taken and leave a young child like you alone in the world?"

Martha Mary's eyes glistened again. "I was only six years old," she replied, "but I remember what mother said. She said, when troubles come, some folks acted like as if they couldn't forgive God; but if they only knew the whys and wherefores, there wasn't anything to forgive. She said God loved me, whatever He did, and I was always to remember that, for maybe there'd be plenty of times when 'twouldn't seem so."

With that, the gray eyes smiled in a transfiguring sort of way, and she balanced the little four-year-old on her shoulder, while the child laughed with glee.

"Couldn't forgive God!" The words lingered in Mrs. Rivington's mind. Was that her own attitude? She was startled at the bald truth of the suggestion; it touched on the sacrilegious. Surely, surely, that had been far from her thought, yet had she not refused consolation, had she not dwelt continually on what seemed the injustice of her affliction, had she once allowed hope to reassert itself? And the girl had been so innocent in what she said, evidently applying her words only to her own case. "There'd be plenty of times when 'twouldn't seem so." This must have come true in that lonely, motherless experience — that waif so early trusted to the Lord's keeping. Yet the trust was not misplaced; the Lord had given the best kind of keeping — He had kept Martha Mary near to Himself — so near that she knew He loved her. Mrs. Rivington though she would give a great deal to know as much as that.

This was Saturday morning, the day before Easter. That afternoon Mrs. Bigsby drove to the nearest village, to get her supply of groceries. Mr. Bigsby, and Tom, and the hired man, were off at work. Not a person was on the immediate place except the mother, and the child, and the maid. The day was warm for early spring, and Mrs. Rivington lay in a hammock, thinking her sad thoughts, while Edith played not far away.

"Please go to my room, Martha Mary, and bring me the book which is turned down on my table."

Martha Mary sped upstairs, and as she found two books turned down, considered a moment which one was wanted. Just as she decided to make no mistake and take both, a scream of terror reached her.



TOUCH ME NOT

From the painting by C. Shoenber.

Even Mrs. Rivington's sad face lighted, for an instant, with amusement at the way her hostess put it, and Mrs. Bigsby went on, unaware of any irreverence:

"An' He didn't disappoint her, nuther. Folks was mighty good to Martha Mary long's she was little, an' sence she's growed a big girl she's had a place mostly. Yes 'sum, you may consider yourself fortunate to have Martha Mary take care of your baby."

It was rather an odd place for a city woman to come to spend Easter Sunday.

baby Edith's nurse was called home to a sick mother, and Mrs. Rivington, sure that she could get some country girl, did not delay by attempting to supply her place before starting. So Martha Mary was engaged at once. Seventeen years old, tall and angular she was, and undeniably "humbly," except for deep, kindly eyes, and a certain shrewd good sense which her face expressed.

Mrs. Rivington had privately decided that two names for a maid were a superfluity, and she started in with "Martha."

She didn't run, she flew, to find Mrs. Rivington, wild-eyed, pointing to the well near by. "Edith!" The one word was enough.

A narrow board had been removed that Mrs. Bigsby might lower her butter to cool, and restless little Edith had rolled in!

Martha Mary comprehended at once. Down on her knees, her strong young arms wrenched at another board. Would it yield, and give place for her larger body? It must — it did!

In a trice, before the mother realized what the girl meant to do, Martha Mary caught the pipe, and slid hand over hand down to the bottom of the well! A minute to get her breath, and she called up:

"She's alive, ma'am! The water isn't over four feet. I've got her on my shoulder. Look down, ma'am."

Mrs. Rivington looked down fifty feet into the dimness, and could see the figure of her child.

"Now run, ma'am, please! The men are in the ten-acre lot — it's down the East road. Yes, I can hold her, if you hurry. The bottom's slippery."

Hurry! The glimpse of the child, the assurance that she was alive, braced that mother. She was not an old woman, and she ran like a young Mercury, but how long the way! The ten-acre lot was the last field of a large farm.

The men came on the double-quick, with ropes. They let down Edith's little chair, and that brave girl, standing on the well's slippery bottom, fastened her securely in it. The child was received by her mother's arms, her fair flesh scarred and bruised, but the dear little life safe! The ropes went down again, and Martha Mary soon appeared above ground, panting, dripping — she had stood three-quarters of an hour in the cold water!

Mrs. Rivington sprang to her, clasping her and Edith together.

"It was my fault," she cried. "It would not have happened if your faithful eyes had been on her. I was so selfish in my thoughts, I shut my eyes and failed to watch my own child. She would have drowned but for you. You have given Edith back. How did you have the courage?"

"Don't, ma'am, please! Courage? 'Twasn't courage; there wasn't anything else to do. I didn't think about any danger — only asked the Lord to let me save the baby. 'Twas just like Him to do it. Mother said, be sure to do my part always, and trust the Lord to do His."

"Your mother was a truer mother than I have been."

They were upstairs by this time, and Mrs. Rivington rapidly undressed Edith, who began to realize that she was sore and was crying. Rather against her wish, Martha Mary was told to go to bed. This healthy young girl didn't fear taking cold, but she had to own that her arms ached.

Very early on Easter morning, "as it began to dawn," Mrs. Rivington rose and walked slowly to the peaceful burial-ground. She wanted that sacred hour alone, with no eye to see her but her Heavenly Father's, unless, indeed, an unseen witness might come in spirit to meet the one he had loved, at this trysting-place. She carried a basket of costly

flowers ordered from the city, but involuntarily she stopped and picked from their bed two or three crocuses. They seemed more truly typical — their blossoms had not been forced by human skill; they came up at the moment God called them.

As she knelt by her husband's grave, it was as if a new heart had been given her. Within herself she felt the resurrection of faith. The tears which streamed were like refreshing rills. She thanked God for the years of happiness, few indeed, but full, which had been hers with him whose form slept there. She thanked God that the sudden summons had found her dear one ready; that she could know he was "present with the Lord;" and that the future could be bright with the certainty of reunion. She thanked God for her child, rescued from death, and — yes — it was not the least of her thanksgivings — for Martha Mary. She humbly asked forgiveness for all the dark hours of unbelief and rebellion, and she prayed that it would please God to let her keep that faithful, faith-filled young maid with her.

Mrs. Rivington had not meant to go to church on Easter day, but there was room in the farmer's wagon, and she went. That night when the minister opened his pulpit Bible, beneath the lid he found an envelope addressed to himself. Inside was a banknote of much larger denomination than he often saw, and a slip of paper with the words: "For use in your work as you see fit. A thank-offering from one who today has experienced her first, real, Easter joy."

"What'd I tell you?" Mrs. Bigsby asked, with pardonable pride, when Mrs. Rivington announced her intention of taking the girl with her permanently. "I said she was trustworthy. An' it's my belief the name just fits. I s'pose her ma called her Martha Mary, 'stead of Mary Martha, 'cause naturally we think Martha was the oldest, bossin' round like she did. An' I don't s'pose her ma thought she'd have much time to be settin' at anybody's feet, seein' she'd have her own livin' to make. But I do say, ef she's got Martha's hands an' feet, I'm certain she's got Mary's eyes."

And Mrs. Rivington recalled that beautiful line from Tennyson, "Her eyes are homes of silent prayer," as she answered: "You are quite right, Mrs. Bigsby. Martha Mary suits the dear girl in every respect, and I shall never cease to be grateful to you for recommending such a treasure."

"Laws me!" said Mrs. Bigsby.

Clifton Springs, N. Y.

#### Resurrection Assurance

The resurrection was as natural as the springing of a plant from a buried seed. A son of man, he died; a son of God, He naturally rose again. It was not possible that He should be holden of death. Who can believe that death could hold Him, the Life incarnate, the Maker and Grower of every seed, when death cannot hold the seed but the earth gives it up in new forms and multitude of life? We sons of man must die. As sons of God we, too, shall rise again. His life in us assures it. The coming up of green shoots in the spring-

time assures it. His resurrection and our resurrection are not unnatural; they are the inevitable working of the one law that brings up the wheat and the flowers. He said so. — E. C. Ray, D. D.

#### THE FIRST EASTER

FRED MYRON COLBY.

The lilies bloomed on Olivet,  
We smell their wondrous fragrance yet;  
The palm-trees waved their branches fair  
That morning in the eastern air;  
Along the vale by Kedron's brook  
Browsed herds of goats 'neath shepherd's crook,  
And tinkling camels' bells afar  
Proclaimed the caravan's noisy stir,  
When Christ arose.

O'er Salem's proud and lofty walls,  
And o'er King Herod's royal halls,  
There burst the morning's burning flame.  
Up from the blazing east it came;  
It flashed on oaks of Olivet,  
And from Antonia's towers of jet  
Threw back the living stream of fire  
On many a haughty dome and spire,  
When Christ arose.

From 'mongst the stately, branching palms  
Arose the song birds' matin psalms;  
Spring flowrets with their vernal grace  
Lifted from earth a cheery face;  
And bright and glad some was the morn,  
Foretelling many a harvest born  
On distant hills of Galilee,  
And many an Easter symphony,  
When Christ arose.

The sepulchre lies wide and white,  
Its darkness changed to living light;  
The glory of those Asian skies  
As flashed from heaven, within it lies.  
It needs not song nor bursting flower  
To tell the value of that dower  
Which He, the Crucified, gave men  
When from His tomb He rose again,  
That Easter morn.

Rabboni! through the changing years,  
Through centuries of woe and tears,  
Thy sepulchre is open yet.  
The song-birds build on Olivet,  
The war-worn nations look to Thee,  
Their type of love and charity.  
Thy gracious figure, calm, serene,  
From that fair garden rules supreme  
Since thou arose.

Warner, N. H.

#### An Easter Apologue

THERE was a handful of clay in the bank of a river. It was only common clay, coarse and heavy; but it had high thoughts of its own value, and wonderful dreams of the great place which it was to fill in the world when the time came for its virtues to be discovered.

Overhead, in the spring sunshine, the trees whispered together of the glory which descended upon them when the delicate blossoms and leaves began to expand, and the fruit glowed with fair, clear colors, as if the dust of thousands of rubies and emeralds were hanging in soft clouds above the earth. The flowers, surprised with the joy of beauty, bent their heads one to another, as the wind caressed them, and said: "Sisters, how lovely you have become! You make the day bright." The river, glad of new strength and rejoicing in the union of all its streams, murmured to the shores in music, telling of its release from icy fetters, its swift flight from the snow-clad mountains, and the mighty work to which it was hurrying — the wheels of many mills to be turned, and great ships to be floated to the sea.

Waiting blindly in its bed, the clay comforted itself with lofty hopes. "My time will come," it said. "I was not made to be hidden forever. There is glory and beauty and honor coming to me in due season."

One day the clay felt itself taken from the place where it had waited so long. A flat blade of iron passed beneath it, and



lifted it, and tossed it into a cart with other lumps of clay, and it was carried far away, as it seemed, over a rough and stony road. But it was not afraid, nor discouraged, for it said to itself: "This is necessary. The path to glory is always rugged. Now I am on my way to play a great part in the world."

But the hard journey was nothing compared with the tribulation and distress that came after it. The clay was put into a trough, and mixed and beaten and stirred and trampled. It was almost unbearable. But there was consolation in the thought that something very fine and noble was coming out of all this trouble. The clay felt sure that a wonderful reward was in store for it.

Then it was put upon a swiftly-turning wheel, and whirled around until it seemed as if it must fly into a thousand pieces. A strange power pressed it and molded it, as it revolved, and through the dizziness and pain it felt that it was taking a new form. Then an unknown hand put it into an oven, and fires were kindled about it—fierce and penetrating—hotter than all the heats of summer that ever had brooded upon the bank of the river. But through all, the clay held itself together and endured its trials, in the confidence of a great future. "Surely," it thought, "I am intended for something very splendid, since such pains are taken with me. Perhaps I am fashioned for the ornament of a temple, or a precious vase for the table of a king."

At last the baking was finished. The clay was taken from the furnace, and set down upon a board, in the cool air, under the blue sky. The tribulation was passed. The reward was at hand. Close beside the board there was a pool of water, not very deep, nor very clear, but calm enough to reflect, with impartial truth, every image that fell upon it. There, for the first time, as it was lifted from the board, the clay saw its new shape, the reward of all its patience and pain, the consummation of its hopes—a common flower-pot, straight and stiff, red and ugly. And then it felt that it was not destined for a king's house or a palace of art, because it was made without glory or beauty or honor, and it murmured against the unknown maker, saying, "Why hast Thou made me thus?"

Many days it passed in sullen discontent. Then it was filled with earth, and something—it knew not what, but something rough and brown and dead-looking—was thrust into the middle of the earth and covered over. The clay rebelled at this new disgrace. "This is the worst of all that has happened to me, to be filled with dirt and rubbish. Surely I am a failure."

But presently it was set in a green-house, where the sunlight fell warm upon it, and water was sprinkled over it, and day by day, as it waited, a change began to come to it. Something was stirring within it—a new hope. Still it was ignorant, and knew not what the new hope meant.

One day the clay was lifted again from its place, and carried into a great church. Its dream was coming true after all. It had a fine part to play in the world. Glorious music flowed over it. It was surrounded with flowers. Still it could not understand. So it whispered to another vessel of clay, like itself close beside it, "Why have they set me here? Why do all the people look towards us?" And the other vessel answered: "Do you not know? You are carrying a royal sceptre of lilies. Their petals are white as snow, and the heart of them is like pure gold. The people look this way because the flower is the most wonderful in the world. And the root of it is in your heart."

Then the clay was content, and silently

thanked its maker, because, though an earthen vessel, it held so great a treasure. —HENRY VAN DYKE, D. D., in *Congregationalist*.

## BOYS AND GIRLS

### TWO PRISONERS SET FREE

THE Field Club of Grammar School No. 5 went out five or six times last fall, in September and October, with Miss Trimble in charge. They came back to the city, bringing "several acres" of country with them, one of the boys declared; and indeed they were well loaded with everything that grows, or blows, or breathes, or can be scraped acquaintance with.

"Did you leave anything?" mocked a citizen, crowding into the street-car with all the leafy, weedy, branchy, golden-rody young folks.

"Some sky and a little fresh air," answered the girl addressed.

But one of Miss Trimble's scholars missed these picnics. Indeed, Barton Webb had not been able to get to school after the first week of the session, and it began to be pretty plain that there would be no more school-days for him. Barton had been the most eager naturalist of the club, and the others missed him and spoke of it.

He never failed to get a share of what the boys and girls called their "returns" in the shape of flowers and bright leaves, and birds' nests, and thistle-pods; and one day Miss Trimble brought him the handsomest "find" of the season. This was a Polyphemus caterpillar, a magnificent fellow, three inches long, of a handsome pea-green color, with little knobs of gold on each of his flexible rings. His feet and head were light brown. A diamond of the first water would not have given the sick boy such delight.

"He was captured on a maple twig," said the lady; "so I brought you a bough of maple leaves to feed him on. Mr. Polyphemus is a large eater, Barton; I know him well; but as there is a maple tree on the sidewalk in front of the schoolhouse, we will see that your prisoner does not starve."

"My prisoner?" said Barton, a shadow falling on his fever-bright eyes; "I don't know as I would like to keep anything in prison."

"Oh, you'll soon see that he doesn't pine for liberty; in fact, he is going to build his own cell, or I'm much mistaken."

Sure enough, before the first bough of leaves faded, Polyphemus was done with eating. Barton watched with eager delight while the caterpillar built his cell—his tomb, rather. He cunningly wrapped himself up in a large maple leaf, doubling it up and across, as if with fingers. This he fastened to the side of the glass jar which had been his prison home, weaving round it silky threads, which must have been sticky as well as silky. Then he hunched himself into this covering, and there, hidden from sight, spun his cocoon.

Miss Trimble was sent for to admire the yellowish, leaf-wrapped piece of architecture, and she enjoyed Barton's enthusiasm.

"When will he come out of that, Miss Trimble?" asked the invalid, eagerly; "I do want to see what he will look like."

A lump seemed to stick in the lady's throat, as she looked at the boy's wasted form and thought of the wintry months between him and Nature's "spring opening." Would Barton ever see the Polyphemus' resurrection?

"He will be a beauty, I can tell you that," she said, steadying her voice; "a great, soft-winged creature, of a reddish-brown, with silver-gray markings, and

elegant black spots, and red spots, and furred and feathered like an owl. When you see him unfold his wings, and rise with a gentle, graceful motion, you will think him as beautiful as"—

"As an angel!" interrupted the boy, his eyes shining, his face in a glow.

Miss Trimble was startled. She, too, had the thought of a heavenly resurrection lying under these words.

But the sleep of a Polyphemus is six months long, at least; and meantime old winter raged above the caterpillar's snug tomb. It was a trying time for the sick boy, but even in his home of poverty tender love softened his decline and brightened his farewell.

One evening in early April, Miss Trimble ran up the narrow steps to bring the sick boy a handful of primroses. She had not intended to stay, but one look at the change in Barton's white face, and the appealing eyes of his mother, made her lay aside her bonnet and wrap. Through the long night she sat beside the narrow cot. For most of the time the young pilgrim so near his journey's end slept, or was unconscious; but there were moments of perfect realization, when he listened with calm intelligence and evident acceptance to the words of promise, of pardon, of sweet hope. It was not a dreary night, after all, the end drew on so gently.

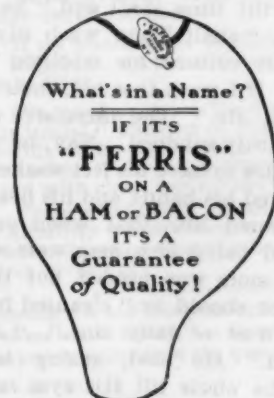
Daylight stole in through the eastern window, and the watcher rose softly to put out the dim taper. Softly as she moved, the boy was roused and opened his eyes wide. But it was another motion than the lady's which caught those dying eyes. "Oh, look! look!" he gasped; and the two nurses were startled at the radiant smile which lighted up the boy's white face. Was it a vision that had come to him?

But a soft, fluttering sound caught the ear, and then they saw what was filling Barton's eyes with such rapture. In the open jar on the shelf lay a rent and shriveled cocoon; in the upper space above the boy's bed floated a beautiful winged creature, in an ecstasy of happy motion. It was the caterpillar's resurrection!

Just then there came a glad chime of bells from far and near, a joyous peal that shook the air. Speech was no longer possible, but in the face on the pillow was an expression of surprised questioning.

Miss Trimble knelt with the mother beside the passing life. "Oh, my dear lad!" she said, softly, "this is Easter day, and those bells are ringing the praise of your Saviour, who left His tomb today; who stands on the other side of the river of death, saying to you and to us all: 'I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?'"

But the Lord's question was answered on the other side of the river of death. —ELIZABETH PRESTON ALLAN, in *Forward*.



## THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

## Second Quarter Lesson V

SUNDAY, APRIL 30, 1905.

JOHN 13:1-14.

## JESUS WASHING THE DISCIPLES' FEET

## I Preliminary

1. GOLDEN TEXT: *By love serve one another.* — Gal. 5:13.

2. DATE: A. D. 30; Thursday evening, April 6, the night before the Crucifixion.

3. PLACE: Jerusalem, in "the upper room," where Jesus kept the Passover with His disciples.

4. HOME READINGS: *Monday* — John 13:1-14. *Tuesday* — Matt. 20:20-28. *Wednesday* — Luke 22:24-34. *Thursday* — Matt. 18:1-7. *Friday* — Rom. 15:1-7. *Saturday* — Rom. 12:1-13. *Sunday* — Luke 10:25-37.

## II Introductory

The final night had come. Jesus and His disciples were gathered in an upper room in a private house in Jerusalem. "With desire He had desired" to eat with them the paschal meal, and give them His parting counsels. He knew that His "hour" was at hand. He "had loved His own which were in the world," but His love reached its highest intensity now that the end had come. Even the presence of the man of Kerioth, his brain busy with satanic plots of betrayal, sufficed not to check this gracious outflow. Even the unhappy dispute about precedence as the disciples were about to take their places at the table, excited from Him no querulous remark. Rather it led Him to perform an act of touching humility and ministration, which taught its lesson then, and will never cease to teach.

Rising from His divan during the supper, He slipped off His mantle and girded Himself with a towel. Then the astonished disciples beheld Him pour water into the basin used for the purpose, and begin the slave's office of bathing and wiping their feet. He performed this lowly act, though fully conscious that He was come from God and was about to return to Him, having perfected His mission; and that the Father had conferred upon Him absolute sovereignty over all things. He made no exceptions; the feet soiled with treachery and black deceit received the same gentle handling as the rest. Peter attempted to excuse himself when his turn came. He could not endure the thought of such humiliation on the part of his adorable Lord. Nor was he content with the hint that the act had a significance which would appear further on. "Never till time shall end," he stoutly declared, "shalt Thou wash my feet." But Jesus calmed his rebellion with a word. "If I wash thee not, thou hast no part with Me." The impulsive disciple was instantly subdued. Nay, he was not content now to have his feet washed only; he proffered his hands and his head. But Jesus assured him that when once the heart and being of a man were washed, nothing more was needed but that the soiled feet should be "cleansed from the clinging dust of daily sins." "And ye are clean," He said, gazing tenderly around the circle till His eyes rested on

Judas, when He sadly added, "but not all."

The foot-washing ended, Jesus resumed His garments and place at the table, and proceeded to explain what He had done. They were accustomed to call Him Lord and Master, and they were right. If then He, their acknowledged Lord, had not hesitated to perform the slave's duty in His ministry of love to them, they should not hesitate to perform a similar office to each other.

## III Expository

1. Now before the feast — just before the paschal feast; when Jesus and His disciples were gathered in the upper room. John does not relate the strife for precedence at the table on this occasion. When Jesus knew — R. V., "Jesus knowing." That his hour was come — the hour of self-sacrifice for human redemption; the hour, too, of His departure to the Father. Having loved his own — those peculiarly His; who had accepted Him, believed on Him, followed Him. He loved them unto the end — or "unto the uttermost;" to the end of His earthly career, and to the fullest intensity just as that career was about to end. He had withdrawn Himself for a season from them, but He came forth from His seclusion, and in these closing hours before His apprehension, He lavished upon "His own" the full wealth of His love.

2. And supper being ended — R. V., "And during supper." The devil having now (R. V., "already") put it into the heart of Judas . . . to betray him. — It was at the feast in Bethany five days before that "Satan entered into him." His anger, and disappointment, and avarice made him an easy victim of diabolic agency.

The Master's rebuke at this Bethany feast stung Judas to the quick. His hypocritical concern for the poor had been lightly set aside. Jesus had actually accepted and commended that extraordinary waste; and He put an unexpected and alarming interpretation on it — "for My burying." Then those predictions were true. Death was really near. And all his own secret, selfish hopes of elevation and office under a royal Messiah were baseless. The game was up, and he was as poor as when he started. What a fool he had been! But perhaps there was something yet to be made. If Jesus was really to be slain, why couldn't he, by secretly assisting the Sanhedrin, obtain a reward? He quietly withdrew from Bethany, and hastened that very night to Jerusalem. He found a ready welcome to the council of the rulers. They gladly compounded with him for money — a paltry sum — to play the traitor at the most convenient opportunity. And yet, though Jesus knew all this, He did not omit Judas in the foot-washing. (W. O. H.)

3, 4. Jesus, knowing that the Father had given, etc. — The idea is, that though Jesus was now fully conscious of the supreme power and sovereignty which the Father was about to confer upon Him, of His perfected mission as One sent from heaven, and of the lofty elevation which awaited Him on His return thither, He could nevertheless perform this act of humblest condescension and love. Rising from supper. — Foot-washing was commonly performed before the meal. The strife for precedence apparently took place when the time came for the disciples to take their places for the supper. Hence it happened that Jesus rose from the couch on which He was reclining. Laid (R. V., "layeth") aside his garments — threw off His upper garment or mantle. Took a towel, and girded himself — slavely. What a hush must have come upon the party, and with what wonder and self-reproach must they have noted these preparations!

5. He poureth water into a (R. V., "the") basin — the one used for such purposes, and which formed a part of the furniture of the room. Notice that Jesus did all these acts Himself, omitting nothing, and asking no help. It has been suggested that the usual foot-washing on this occasion had been left undone in default of a servant, or a disciple willing to discharge the office. Began to wash the disciples' feet — going around outside the divans, and apparently beginning with Judas, who probably had secured the chief place — on the left of Jesus. To wipe them. — Nothing is omitted, or taken for granted, in this minute description.

6. Cometh he to Simon Peter. — Those hitherto approached had apparently submitted to the act in speechless wonder. Dost thou wash my feet? — The emphasis is on the pronouns, particularly on "Thou." The comment of Theophylact finely brings it out: "What! Thou! — our Lord and Master, whom we know and believe to be the Son of God, and Saviour and Ruler of the world, do this for me, a worthless worm of the earth, a sinful man, O Lord? Shall those hands wash my feet, which with a touch have cleansed lepers, given sight to the blind, and raised the dead to life?"

7. What I do thou knowest not now . . . shalt know (R. V., "understand") hereafter. — Peter's very humility made him impulsively rebellious. Jesus tried to calm him with the assurance that He had a hidden motive in what He was doing, and that all would be made clear when the right time came. The "hereafter" refers primarily to the subsequent explanation (verse 12), but really to that future when the lowly condescension of our Lord's act would be remembered as the disciples should gaze at His glory.

8. Thou shalt never wash my feet — characteristic of Peter, whose motives were commendable enough, but whose words and attitude were here, as in Matt. 16:22, utterly wrong. The emphatic word is "never" — "never to eternity." If I wash thee not, thou hast no part with me — words intentionally vague, but sharply admonitory. Not that the mere foot-washing was intrinsically important, but rather what it symbolized — the daily, frequent purification; the self-sacrificing ministry of love and service to others. Peter

## Spring Humors

Come to most people and cause many troubles,—pimples, boils and other eruptions, besides loss of appetite, that tired feeling, fits of biliousness, indigestion and headache.

The sooner one gets rid of them the better, and the way to get rid of them and to build up the system that has suffered from them is to take

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was refusing all this; and his obstinacy also implied self-will, lack of faith, and a dangerous spirit of non-submission. It betrayed a feeling which unfitted him for discipleship.

9. Lord, not my feet only . . . hands . . . head. — Peter now is as impulsive in his submission as he had been in his obstinacy. No part with Thee except Thou dost wash me? Then wash me! — but don't stop with my feet; lave my hands and my head also. If being washed by Thee can bring me any nearer Thee, I can't get too much of it. He must still have his own way even when he submits.

10, 11. He that is washed (R. V., "bathed") needeth not save to wash his feet. — They were already "clean" through the word which He had spoken to them (15: 3) and their acceptance of it; but just as one who had taken his bath needed only to bathe the parts that became soiled — that is, his feet — and not repeat the entire lavation, so these disciples, though clean within, would in their daily walks contract frequent defilement, and would need this spiritual feet-washing to fit them for ministries of love and humility, and keep them "clean every whit." They who are truly regenerate do not need the work performed anew every day — only the stains to be washed away. Ye are clean, but not all — explained by the next verse. He knew who should betray him — R. V., "He knew him that should betray him."

12. After (R. V. "when") he had washed their feet — an act which included all present, and which no one ventured to interrupt after Peter's unavailing protest. Set down again — reclined again, as the Greek implies. Know ye what I have done to you? — a question preface, not requiring an answer, but claiming their attention.

13, 14. Ye call me Master and Lord. — These titles were undoubtedly those in common use, whenever the disciples spoke to or of the Being whom they followed. In using these titles the twelve confessed themselves to hold the relations of disciples and servants. Ye say well, for so I am. — "For the first time He fully accepted and owned the highest homage" (Edersheim). If I then — arguing from the greater to the less. Your (R. V., "the") Lord and Master — so acknowledged. Ought to wash one another's feet — not the act itself merely, so much as what the act implied; for the act might be, and doubtless has been, performed in an utterly wrong or false spirit; but they should be eager to be servants one to another, to do the lowliest acts of love, to count nothing menial or degrading whereby a brother might be refreshed or the stains upon him wiped away.

The custom of "feet-washing" has been continued in various forms in the church. By a decree (Can. 3) of the 17th Council of Toledo (694) it was made obligatory on the Thursday of Holy Week. "throughout the churches of Spain and Gaul." In 1580 Wolsey washed, wiped and kissed the feet of fifty-nine poor men at Peterborough. (Cavendish, "Life," I, p. 242.) The practice was continued by English sovereigns till the reign of James II., and as late as 1781 the Lord High Almoner washed the feet of the recipients of the royal gifts at Whitehall on "Maundy Thursday."

### SHAKE INTO YOUR SHOES

Allen's Foot-Ease, a powder. It cures painful, smarting, nervous feet and ingrowing nails, and instantly takes the sting out of corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous and hot, tired, aching feet. Try it today. Sold by all druggists and shoe stores. By mail for 25c. in stamps. Don't accept any substitute. Trial package FREE. Address Allen S. Olmsted, Le Roy, N. Y.

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It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

If you are sick, or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince any one.

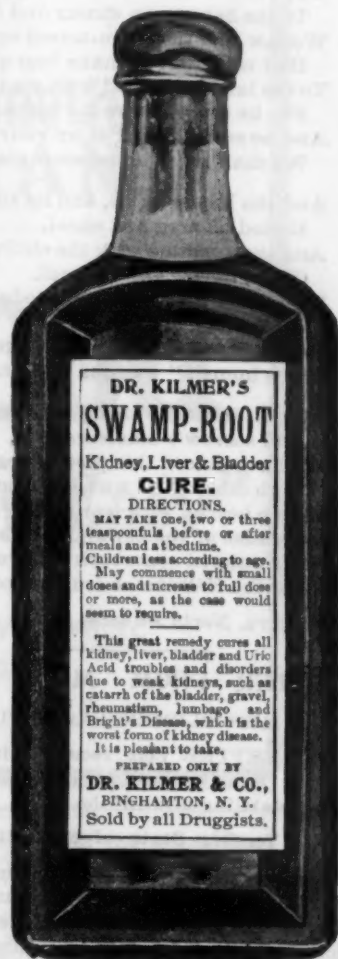
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**SPECIAL NOTICE.** — So successful is Swamp-Root in promptly curing even the most distressing cases, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root are so well known that all readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in ZION'S HERALD.

Swamp-Root is pleasant to take, and you can purchase the regular fifty-cent and one-dollar size bottles at the drug-stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

day." The present custom of "feet-washing" in St. Peter's is well known. The practice was retained by the Mennonites; and also by the United Brethren, among whom it has now fallen into disuse (Westcott).

### IV Inferential

1. Love grows intense in the hour of parting.

2. The devil is on the lookout for a receptive heart; and he can beguile such a heart so as to make what is diabolical seem angelic.

3. A humility that is wiser than Christ's teachings should be suspected.

4. Impulsiveness leads sometimes to strange contradictions.

5. If we would share in Christ's ministry and kingdom, we must utterly submit our wills to Him.

6. We need as much the daily cleansing as the initial "washing of regeneration and renewing of the Holy Spirit." "The devil," says Luther, "allows no Christian to reach heaven with clean feet all the way."

7. From what lowly offices of self-denial and humility which concern the moral purification or well-being of others, are we excusing ourselves?

Scrofula is a bad thing to inherit or acquire but there is this about it — Hood's Sarsaparilla completely cures even the worst cases.

## ONE EASTER DAY

REV. CHARLES N. SINNETT.

In the wild and stormy weather  
We dreaded to sight the land  
Where the waves were wrestling together  
On the cliffs and the treacherous sand.  
"We may sink ere our ship is harbored,  
Or strike on the fatal reef!"  
And we looked to starboard and larboard,  
Fear tugging with unbelief.

But when we lifted our faces  
To the helmsman strong and hale,  
We saw that the wave-tossed spaces  
Had no power to make him quail.  
To the land he looked with gladness,  
For he knew where the harbor lay,  
And he smiled: "Put by your sadness,  
We shall reach home some glad day."

And the Easter came, and its stillness  
Rested on crag and shoal,  
And its sunshine took the chillness  
Out of the air and the soul.  
We passed the treacherous ledges,  
And safely went gliding by  
The reefs with their greedy edges.  
"Safe home!" was our thankful cry.

And oft in life's stormy weather,  
And sorrow's blasts so keen,  
We have placed this picture together  
With others that we have seen,  
Where hearts, with fear deeply graven,  
Because of the bar and the shoal,  
Have entered some restful haven,  
For the Helmsman true has control.

Edmore, North Dakota.

## LETTER FROM MISS MUDGE

MISS CLEMENTINA BUTLER.

A LETTER just received from Miss Ada Mudge, of Lucknow, brings such startling news of the

## Terrible State of Superstition

of the people regarding the plague, that we are impressed again with the truth that the Christian religion and the influence which follows its introduction are profitable for the life that now is as well as for that which is to come. Miss Mudge says:

"You congratulate me in your letter on escaping New England winters, but this winter has been the coldest known in Lucknow for at least one hundred years. The thermometer has been down to 32 degrees F., and that is pretty cold in a country where there is hardly any provision made for heating the houses. The gardens, usually in their prime in winter, are looking desolate, because so many of the flowers have been killed by frost. Our servants had never seen frost before, and were much interested in a leaf covered with hoar that we passed around among them one morning. The poor people have suffered terribly. Plague has greatly increased, and is all around us now. Strange to say, not a European has been touched as yet. The Government is doing all it can to stop the spread of the disease, but the people believe the Government is causing and spreading it. The worst of it is, the educated classes encourage this belief. The people are so pitifully credulous. Rev. Mr. Clancy, one of our missionaries, told me some of the things they are believing. He has been obliged to give up going to some villages on account of it. The people do not attempt to harm him, but as soon as he has gone they search the native Christians and make things very uncomfortable for them, because they believe that the Government is using the missionaries and converts in spreading the plague. They say the Government is trying to reduce the population until it is down to the proportion of 16 to 1, and therefore brought the first rat, which has infected all others, from China, and let it loose in Bombay. Some say that the Government makes a business of collecting rats, inoculating them with plague, and then letting them go in cities which have not yet been visited. An

other story is that the Government surgeons keep the sickness in little bottles and infect whole districts by simply uncorking them. Here in Lucknow the water-carriers sprinkle the dusty streets and many people believe that is another way the Government has of scattering contagion, and that if they step over the wet places in the road they will have the disease. Some are so sure that the Government is using the foreigners to propagate the disease that some villagers went to the missionary and offered to pay him more than the Government would if he would only let their village go free. An unscrupulous native took advantage of this belief to wring large sums of money out of the poor villagers by saying that he was hired by the Government to bring the plague to their village, but would be bought off if they gave him enough money. He was found out and punished, because some of his dupes went to an official to ask innocently what was a fair price to give him. One of the most pitiful stories I have heard was about an old man who went to an Englishman, and putting up his hands in supplication said: 'Why do you wish to kill all my children? You have taken two of my sons, and I have but one left. Spare him, and do not send the plague upon him, for he is the last one you have left me.'

So terrible is the hold of this ignorant superstition among the people that it is reported that all attempts at quarantine and fumigation have been abandoned, and the fearful disease is making great havoc. It will be remembered that the late Dr. Robert Hoskins was instrumental in quieting the plague riots in Cawnpore, which were aroused by the rumor that the Government was using one serum for the natives and another for the foreigners. Dr. Hoskins went down to the inoculation camp and stepped into a line of natives who were moving up before the surgeon and bared his arm for the incision. The surgeon started to open a fresh bottle, but the brave missionary insisted upon having it from the bottle which had been used on the line of natives before him. The act did more to quiet the excitement than all the edicts and proclamations of the Government of India in that section. How important our medical work seems when we learn of this pitiful condition throughout that great country!

## Ladies' Aid Union

The Methodist Ladies' Aid Union held its annual meeting in the Melrose Church, March 31, from 10 A. M. to 4.30 P. M., about 600 attending. Miss Elizabeth Raddin, of Melrose, presided at the organ, and at the appointed hour the president, Mrs. George L. Bray, of St. Paul's Church, Lynn, called the convention to order. Mrs. Geo. S. Chadbourne, of Malden, read the Scripture lesson and offered prayer. A very cordial welcome was extended to the convention by Mrs. C. H. Stackpole, of Melrose, which was fittingly responded to by Mrs. Mabel Carter, of Cliftondale. The records of the October meeting, also a report of a meeting of the executive board, were read and declared approved by the president. Reports of the corresponding secretary and treasurer were read and accepted. Reports were received from 51 societies. It was voted that the secretary send a letter of good-will and sympathy to Mrs. Eaves, who is away for her health; and to Mrs. Robson, who is also away with her daughter, who is ill.

The quiet half-hour was conducted by Mrs. L. W. Staples, of Waltham. At 12.30 luncheon was served in the banquet hall of the church.

At 2 o'clock Miss Laura Prior, of Melrose, presided at the organ, and Rev. C. H. Stackpole, of Melrose, conducted the devotional service. The report of the Deaconess Aid Society was given by Mr. T. A. Hildreth, corresponding secretary of the N. E. Deaconess Association. Mrs. F. A. Patterson presented for adoption a blank form for the reports of Ladies' Aid Societies to the fourth quarterly conference, and it was voted to adopt such a form. A committee was appointed to draw up a uniform constitution for Ladies' Aid Societies who wish to adopt such, the bylaws to be added as each individual society chooses, as follows: Mrs. F. A. Patter-

son, Everett; Mrs. R. A. Flanders, Brookline; Mrs. M. W. Mann, West Medford; Mrs. A. D. Saxe, Medford; Mrs. J. H. Mason, Winchester. The president made a request that an item of interest to the Ladies' Aid Societies be printed in ZION'S HERALD, and the Union send that copy of the HERALD to each society belonging to the Union. Voted to grant the request.

The address was delivered by Rev. George H. Spencer, of Everett. He called attention to the large number of women giving themselves to frivolity, and the multitude of women profoundly interested in their own affairs. There seems to be, however, a revival of a desire among women to give themselves for usefulness. Does the Ladies' Aid Society in itself offer a program so high that women will choose it, and turn from all other societies? The deaconess, in her plain black gown and bonnet, works for Jesus' sake, and represents the greatest cause in the church. Again the speaker emphasized woman's privilege of service, and also in the perfection of our organization the danger of losing our individual responsibility. "I am pleading with you," he said, "to widen your influence. When at last our work is all done, and we look over the record, the thing that will come to our heart is the thing that we have done for our Lord Jesus Christ."

The question-box, conducted by Mrs. Geo. L. Bray, brought forth many new ideas. A vote of thanks was extended to Mrs. George E. Damon and Mr. E. W. Owen, of Melrose, for their beautiful solos; to the entertaining Aid for their kind hospitality, to Rev. Geo. H. Spencer for his eloquent and inspiring address, and to all who had in any way aided in making the convention a success. Mrs. Barber spoke of the work of Morgan Memorial and the advance towards an "Aid Society."

It was voted to accept with thanks the invitation from First Church, Lynn, to hold the October meeting there. The chairman of the nominating committee, Mrs. G. A. Barber, reported, and presented the following names of ladies for re-election. President, Mrs. Geo. L. Bray, 19 Union St., Lynn; vice president, Mrs. Frederick H. Eaves, 72 Waumbuck St., Roxbury; recording secretary, Miss Eliza Ladner, 23 Plumer St., Everett; corresponding secretary and treasurer, Mrs. I. A. Newhall, 25 Franklin St., Lynn; advisory board—Mrs. Matthew Robson, 135 Federal St., Salem; Mrs. H. E. Noble, 35 Lebanon St., Malden; Mrs. George E. Priest, Mt. Auburn St., Watertown.

After the election of officers the convention was closed with the Mizpah benediction.

ELIZA LADNER, Rec. Sec.

## Honest Confession

## A Doctor's Talk on Food

There is no fairer set of men on earth than the doctors, and when they find they have been in error they are usually apt to make honest and manly confession of the fact.

A case in point is that of an eminent practitioner, one of the good old school, who lives in Texas. His plain, unvarnished tale needs no dressing up.

"I had always had an intense prejudice, which I can now see was unwarrantable and unreasonable, against all much advertised foods. Hence, I never read a line of the many ads. of Grape-Nuts, nor tested the food till last winter.

"While in Corpus Christi for my health, and visiting my youngest son, who has four of the ruddiest, healthiest little boys I ever saw, I ate my first dish of Grape-Nuts food for supper with my little grandsons. I became exceedingly fond of it, and have eaten a package of it every week since, and find it a delicious, refreshing and strengthening food, leaving no ill effects whatever, causing no eructations (with which I was formerly much troubled), no sense of fullness, nausea, or distress of stomach in any way.

"There is no other food that agrees with me so well, or sets as lightly or pleasantly upon my stomach as this does. I am stronger and more active since I began the use of Grape-Nuts than I have been for ten years, and am no longer troubled with nausea and indigestion." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for the famous little book, "The Road to Wellville."



## NEW HAMPSHIRE CONFERENCE

Reported by REV. O. S. BAKETEL, D. D.

THE village of Claremont, N. H., is one of the most enterprising in the State. Her people, seeing the curse of the liquor business, rose in their might at the last election and put it under the ban of the law; and after May 1 no open saloon will have a legal existence. To this place the Conference has come five times in its history — first in 1843; again in 1855; in 1881; then in 1894; and now once more in 1905.

The trains of Tuesday brought many, so that though the evening was very rainy a large audience was present for the Education anniversary. Dr. W. F. Anderson, corresponding secretary of the Board of Education, gave a most excellent address on "Christian Education."

## WEDNESDAY

The 76th session of the Conference began at 9 o'clock, Wednesday morning, April 12, with Bishop D. A. Goodsell in the chair. The Conference most gladly welcomed him to its presidency for the second time (he was with us in 1893).

After the usual opening religious services conducted by the Bishop, the sacrament of the Lord's Supper was administered. This was made especially helpful by his thoughtful and spiritual words.

S. E. Quimby, secretary of the last session, called the roll, and 71 responded to their names.

When the name of D. C. Babcock was called, Edgar Blake presented resolutions of sympathy because of the great sorrow that had come into his life, and they were adopted by a rising vote.

The Bishop requested the Conference to rise, and the 15th Question was asked: "Who have Died?" It was announced that M. C. Pendexter and Joseph Hayes had gone from us. Both were men of God who had served the church well.

S. E. Quimby was chosen secretary by acclamation, he having begun at the session of 1877 and been in continuous service from that time, this being his twenty-ninth election. He is certainly one of the oldest Conference secretaries in the church, and one of the most efficient. A. L. Smith, J. G. Cairns, T. E. Cramer, and E. C. E. Dorion were made assistants.

A. M. Markey was elected statistical secretary, and Geo. R. Locke treasurer, and each was allowed to choose his assistants.

The standing committees were elected.

The time for meeting and adjourning was fixed at 8:30 and 12:15.

The bar of the Conference was fixed.

It was voted that a memoir of C. N. Tilton should be read, though he had been transferred from us to another Conference, hence did not belong here at the time of his death.

In introducing Dr. Homer Eaton of the Book Concern, the Bishop took occasion to refer to the new Hymnal soon to be issued. He spoke at considerable length, and with profit to the Conference. Dr. Eaton spoke, and presented a draft from the Book Concern for \$860. The Bishop announced a draft of \$22 from the Chartered Fund, which was ordered.

C. R. Magee of the Boston Depository was introduced and spoke a few words.

Resolutions concerning transfers into the Conference were presented and passed, which called out some earnest words from the Bishop. A motion to reconsider was then passed, and the paper was referred to a committee to report upon, and the consideration was made the order of the day at 11 o'clock on Thursday.

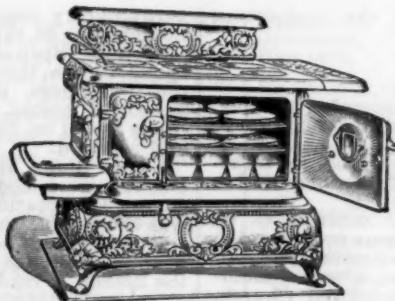
It was ordered that the fourth quarterly conference appoint a committee on correspondence with absent members, the purpose being to see whether we are carrying on our lists more members than we should in those who are removed from the locality.

The 13th Question was taken up: "Was the Character of Each Preacher Examined?" G. M. Curl and Roscoe Sanderson passed; they reported nothing against any effective elder in their districts, and read reports of the work.

It was ordered that a commission on aggressive evangelism be appointed.

In response to request, it was directed that the names and addresses of the Sunday-school superintendents be printed in the Conference journal.

After the notices, Conference adjourned with the benediction by Dr. Eaton.



You Can Save Something  
Every Day With A New

**Glenwood**  
"Makes Cooking Easy"

Leading dealers sell them everywhere  
as the standard range.

A most excellent missionary sermon was preached by F. C. Rogers at 2 P. M.

The pentecostal service to follow was announced to be led by Dr. A. B. Kendig, but he was reported as sick. Otis Cole therefore led, and a meeting of much power and profit was the result.

The anniversary of the Freedmen's Aid and Southern Education Society was held in the evening. J. T. Hooper presided. A most hopeful and inspiring address was given by Dr. Thirkield, the corresponding secretary.

## THURSDAY

Bishop Goodsell led the morning service at 8:30, and discussed the difference between an unchristian fanaticism and a Christian faith. It was a very profitable session.

The business session began at 9 o'clock. The journal of yesterday's session was read and approved.

The roll-call of the absentees from yesterday's session showed fifteen present.

The statistical secretary announced that only four charges had failed to hand in their statistics.

A communication from the Book Committee on the deficiency of this Conference in the General Conference expenses was read, showing that we had paid only 65 per cent. of the amount due from us.

Elwin Hitchcock, presiding elder of Manchester District, passed in character, and read a report of his district. The name of each effective elder was called, and he reported according to the provision of the Discipline. When the name of D. C. Babcock was called, the Bishop walked down from the platform, and putting his arms about him, expressed the sympathy of the Conference for him in his great sorrow. Dr. Babcock responded in a most feeling and tender manner, saying, among other things, that he had already received over one hundred and fifty letters from all parts of the country.

Dr. Parkhurst, editor of ZION'S HERALD, spoke interestingly to the Conference, and presented a check from the Wesleyan Association for \$130, which was received with applause.

G. A. McLucas, for many years a most

faithful member of the Conference, asked leave to withdraw from our ministry and membership, that he may unite with the Protestant Episcopal Church. It was voted that when he returns his parchments, he be entered as withdrawn.

James Cairns was granted a superannuated relation. This is a brother greatly beloved among us, who has done splendid service for years. He is in a very feeble condition. Resolutions of sympathy for him and his family were passed by a rising vote.

All regretted the necessity that caused W. H. Hutchin to ask for a supernumerary relation.

Dr. Hart, representing the Board of Church Insurance, was introduced, and spoke of the work of the Board.

Dr. Randall, general secretary of the Epworth League, addressed the Conference.

Dr. A. B. Kendig was introduced.

The order of the day was taken up, and the Conference went into executive session. H. E. Allen and J. L. Cairns were appointed doorkeepers.

The committee to whom were referred the resolutions bearing on the question of transfers into the Conference read its report. It was taken up serially and fully and freely discussed in a very brotherly manner, and each item was adopted unanimously.

The Bishop gave a most helpful talk to the Conference on the subject.

Wm. Thompson was appointed to canvass for the Methodist Review.

Notices were given, and Conference adjourned, with the benediction by Dr. Kendig.

At 2 P. M. was held the Temperance anniversary, in charge of Edgar Blake. Earnest and profitable addresses were delivered by E. C. E. Dorion and E. C. Strout.

At 3:30 Dr. Kendig led a largely attended and spiritual pentecostal service, and also gave a stirring address in the interest of the Wesley Brotherhood, the brotherhood of the Methodist Episcopal Church.

The large church was crowded in the evening to listen to Dr. E. M. Randall, general secretary of the Epworth League, who spoke at its anniversary. A Thomas

Whiteside, president of the Conference League, presided.

## FRIDAY

Bishop Goodsell led the morning meeting. It was well attended, and of much practical interest.

R. J. Elliott was announced as transferred from the Kansas Conference, and S. F. McGuire to the Kansas.

Mr. J. E. Chickering, of Suncook, G. W. Farmer, and H. D. Deetz were nominated as trustees of the Conference Seminary.

The case of C. W. Moore, a recent member of the Methodist Episcopal Church, South, who came to our church and is on a charge in the Wilmington Conference, was presented by the Bishop, together with a quarterly conference recommendation that we recognize his orders and admit him. It was done, and he was at once transferred to the Wilmington Conference and stationed on the Vienna charge.

The answer to the 27th Question was given when the Conference stewards presented their report. The amount of claims on the Conference funds is \$5,635. Their report was approved.

The class for admission into full connection was called forward and addressed by the Bishop. It was bright, strong, keen, incisive, and greatly helpful. Raymond H. Huse and Henry Candler were admitted and elected to deacon's orders.

Geo. A. Henry was continued on trial in the studies of the fourth year, he being conditioned on one study in the second year.

Dr. B. P. Raymond, president of Wesleyan University, was introduced, and gave a most interesting address.

The Conference, by a unanimous vote, accepted the invitation to Garden Street, Lawrence, as the place for the next Conference.

Dr. W. H. Bolster, chairman of the executive committee of the New Hampshire Sunday-school Association, addressed the Conference.

C. L. Corliss, C. W. Martin, Wm. Magwood, passed, and were advanced to the studies of the fourth year.

E. J. Pallsoul was reported as having completed the course of study.

C. M. Tibbetts was advanced to the fourth year's studies, being conditioned on the books to be read in the third year's course.

J. E. Montgomery, B. P. Wilkins, A. M. Shattuck, D. E. Burns, and H. J. Foote, having completed the Conference course of study, were passed and elected to elder's orders.

Dr. E. M. Taylor, field secretary of the Missionary Society, addressed the Conference.

The name of Mark White, a member of the Oklahoma Conference, by which he was elected to elder's orders, was presented by the Bishop, and it was voted that the record of ordination be made in this Conference.

The Conference voted to request the Bishop to transfer E. H. Thrasher, a su-

pernumery member of the Minnesota Conference, to this Conference.

Geo. H. Spencer was introduced and spoke in the interest of the new plans of the Deaconess Hospital and Training School in Boston.

The report on Deaconess Work was read and adopted.

Edgar Blake and Mr. W. J. Flather of Nashua were elected members of the Deaconess Corporation; and C. W. Dockrill was chosen visitor to the Deaconess Home.

It was voted, because of the limitations of the Conference railroad tickets, to ask the Bishop to read the appointments at the close of the evening service on Sunday.

J. L. Cairns, E. J. Canfield, and Adolphus Linfield were elected to local deacon's orders.

T. C. Radoslavoff was elected to local elder's orders.

The Woman's Home Missionary Society held its anniversary at 2 P. M., when Mrs. M. Libby Allen gave an interesting address.

At 3.30 Dr. A. B. Kendig conducted a most profitable pentecostal service.

One of the enjoyable social features of the Conference was the veterans' banquet in honor of the old preachers. About 200 persons sat down to beautifully and bountifully spread tables in the Red Men's Hall at 5 o'clock. The service was by the ladies of the church, and every part of it was well done. At the close of the meal, C. D. Hills was introduced as toastmaster, and in a beautiful manner performed his part of the work. The speakers were Dr. Babcock, who read a letter from Henry Chandler, a veteran living in Portland, Me., and then spoke some things from his own experience. He was followed by Bishop Goodsell, and Messrs. Taggart, Dunning, Wilkins, and Hooper.

The Church Extension anniversary in the evening was in charge of J. T. Hooper. Dr. W. D. Parr, one of the assistant secretaries of the Board of Church Extension, gave a stirring address. At all the evening services the choir of the church, under the direction of the veteran leader, Mr. Haskell, rendered excellent music.

## SATURDAY

The service at 8.30 was again led by Bishop Goodsell.

Took up the 22d Question, and G. R. Locke, J. H. Knott, C. U. Dunning, C. J. Fowler, G. A. McLaughlin, and M. T. Cilley passed in character, and the following directions were given: C. J. Fowler and G. A. McLaughlin were referred to the executive session to determine what their relation should be. J. H. Knott, having been five years on the supernumerary list, was changed to the superannuated. The case of M. T. Cilley was referred to the favorable consideration of the board of stewards.

Under the 23d Question Josiah Hooper, Henry Chandler, Irad Taggart, L. W. Prescott, J. H. Hillman, G. W. Norris, Otis Cole, James Noyes, G. J. Judkins, J. D. Folsom, J. H. Emerson, E. C. Langford, and C. H. Smith passed and were continued in the superannuate relation. Several of these honored men, being present, addressed the Conference.

Noble Fisk was granted a supernumerary relation at his own request.

A. H. Reed and J. L. Cairns, having passed in their studies, were advanced to the second year.

T. E. Cramer, Edgar Blake, William Ramsden, R. T. Wolcott, and G. W. Farmer were elected triers of appeals.

The Conference treasurer presented his report, showing the receipts to be a little over \$12,000.

A commission on federation, to consist of the three presiding elders and three appointed by the Bishop, to join with similar committees from the other churches, was ordered.

The committee on Church Extension read their report, which was adopted.

Dr. W. D. Parr addressed the Conference on the subject of Church Extension.

Reports were presented and adopted from the committees on Sabbath Observance, Conference Minutes, Education, Tilton Seminary, and Sunday School Union and Tract Society.

Rev. B. B. Johnson, delegate from the Baptist State Convention, was introduced and presented fraternal greetings.

The Conference secretaries were given authority to edit the copy for insertion in the printed journal, and to cut down when they saw it could be done.

Reports were presented and adopted from the committees on Church Insurance, Parsonages, Ministerial Support, and the

Freedmen's Aid and Southern Education Society.

A. L. Smith was appointed to preach the missionary sermon next year, and C. L. Corliss the alternate.

After the notices, and doxology, Dr. A. P. George pronounced the benediction.

At 2 P. M. the Woman's Foreign Missionary Society held its anniversary. Mrs. H. T. Taylor presided, and Miss Clara J. Collier delivered the address.

This was followed by the deaconess anniversary, in charge of C. W. Dockrill.

Conference met according to adjournment at 4 P. M., D. C. Babcock in the chair.

The report on Church Benevolences was read and adopted.

Dr. A. P. George, field worker of the Sunday School Union, and Dr. J. C. Floyd, field secretary of the Missionary Society, were introduced, and each addressed the Conference.

At 4.30 the executive session began, Bishop Goodsell in the chair. D. E. Burns and Henry Candler were appointed doorkeepers.

The board of examiners was appointed.

Wm. Warren and Thomas Whiteside were appointed a committee on resolutions.

The case of C. J. Fowler, a supernumerary, was taken up, and after a full and fair discussion of the case, he was located without his request.

G. A. McLaughlin was continued on the supernumerary list, and the secretary was directed to write him, asking that next year he locate or transfer to the part of the country where he lives.

G. B. Goodrich was made supernumerary at his request, it being understood that he has gone to England, and may not return.

G. H. Hardy was granted a supernumerary relation at his own request, and the Bishop was requested to appoint him Conference historian.

The presiding elders presented their report as committee on Domestic Missions.

## Clothing for Men and Boys

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For many years we have been making Men's and Boys' Clothes in our own work-rooms here in Boston — clothes that would serve our reputation for good work, good fabrics, fair prices — clothes that would create and hold permanent business. And that is why absolute satisfaction is guaranteed to the man who buys here now for himself and for his boys.

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In connection with this report some very vigorous words were uttered concerning the practice some charges have had of reporting the missionary appropriations to the charge as a part of the salary. The Bishop stated that the only thing that could be done with the money put into the hands of the elder was to pay it to the pastor. In no way was it to be used for any other purpose.

Voted to adjourn to 7.30. Closed with the benediction by Dr. George.

Conference met at 7.30, D. C. Knowles in the chair. Irad Taggart conducted the devotions.

Reports on Personal Statistics and Bible Society were presented, and were adopted. The Conference treasurer corrected the report given in the forenoon session, showing that the receipts of the Conference were \$13,132.

Reports were presented on Church Extension, Temperance and Resolutions.

A resolution complimentary to Bishop Goodsell, whose presence and administration have been greatly enjoyed, was passed by a rising vote.

The Bishop was requested to appoint G. W. Buzzell superintendent of the Good Will Institute of Nashua, and R. E. Thompson as field secretary of New Hampshire State Sunday-school Association.

A collection for the sexton was taken, amounting to \$17.

Reports were read and adopted from the committee on Conference History and the statistical secretary. The figures show that there are 998 probationers and 13,355 full members—a gain of 148 members. While there was a gain in these things, there was a loss of 370 members of the Sunday-school.

A report was read and adopted commending in a hearty manner ZION'S HERALD.

It was ordered that the committee on memoirs have the privilege of presenting their memoirs to the secretary.

The report of the committee on Book Concern was read and adopted.

Voted that the presiding elders, in making the nominations of standing committees for the next year, present names for a committee on the state of the church.

The presiding elder in whose district the Baptist State Convention is to be held was appointed fraternal delegate, with power to appoint a substitute.

The commission on Evangelism was appointed: the presiding elders, F. C. Rogers, G. W. Farmer, E. C. Strout, and L. R. Danforth. Also the commission on Federation: the presiding elders, E. S. Tasker, J. E. Robins, and A. L. Smith.

Voted that after the reading of the journal, religious services, and the announcing of the appointments, the Conference stand adjourned without day, it being understood that they were to be read at the close of the Sunday night service.

Dr. Knowles was called to the chair, and he introduced Dr. A. P. George, who gave an interesting address on Sunday-school work. This address was very bright and witty and withal suggestive, and will be remembered for a long time.

J. M. Durrell pronounced the benediction.

#### SUNDAY

The Conference love-feast was held at 9 o'clock, in charge of C. U. Dunning, one of the honored and beloved veterans of the Conference. A large congregation was present, and it was a meeting of spiritual power. Many testified to the saving grace of the Lord Jesus Christ.

Before the preaching hour had arrived, the church was crowded to its utmost capacity. Many stood throughout the service. The Bishop was at his best. His sermon, from 1 Cor. 13: 11: "When I was a child," etc., was one of great simplicity, and yet of wonderful power. It will long be remembered.

The memorial service at 3 P. M. was in charge of J. W. Adams, and was a very impressive occasion. The memoir of Joseph Hayes, written by M. T. Cilley, was read by J. W. Adams; of M. C. Pendexter, by Roscoe Sanderson; of U. N. Tilton, by W. J. Atkinson; of Mrs. J. English, by C. C. Garland; of Mrs. W. J. Wilkins, by J. W. Adams; of Mrs. C. H. Walters, by W. J. Atkinson.

This was followed by the most remarkable ordination service ever had in this Conference. Bishop Goodsell's method of conducting it greatly impressed all. If he had endeared himself to the Conference before, much more did he by this delightful

service. It will never be forgotten. It is worth a special article to describe it.

The class of deacons included Henry Candler, E. J. Canfield, Adolphus Linfield, R. H. Huse, J. L. Cairns.

Those ordained elders were: J. E. Montgomery, B. P. Wilkins, A. M. Shattuck, D. E. Burns, H. J. Foote, T. C. Radoslavoff, Mark White.

The church was crowded at the evening service to hear the excellent missionary address by Dr. J. C. Floyd, field secretary of the Missionary Society.

At the close of this address came the final work of the Conference.

W. A. Mayo and F. T. Kelley were announced as transferred to this Conference.

After brief remarks by Bishop Goodsell, the reading of the appointments, and the benediction, the session closed. It has been an excellent Conference, well entertained, and full of interest.

The following are the appointments:

#### Concord District

G. M. CURL, Presiding Elder.

Alexandria, Supplied by G. E. Francis  
Ashland, J. E. Sweet  
Bethlehem, C. L. Corliss  
Bow Mills and Bow, Supplied by E. N. Larmour  
Bristol, A. B. Rowell  
Centre and East Sandwich, W. C. Bartlett  
Chichester and Loudon, D. W. Downs  
Colebrook, W. B. Locke

#### CONCORD:

Baker Memorial, K. C. Strout  
First Church, Wm. Ramsden  
East Colebrook and East Columbia, Supplied by A. P. Reynolds  
East Haverhill, Supplied by W. R. Patterson  
Franklin Falls, E. E. Reynolds  
Gilford, J. H. Vincent  
Gilmanton, To be supplied  
Groveton, A. E. Draper  
Haverhill, Supplied by W. P. White  
Jefferson, C. E. Clough  
Laconia, First Church and Trinity, W. A. Loyne  
Lancaster and Grange, Thos. Whiteside  
Landaff, Henry Candler  
Lisbon, John Watson  
Littleton, W. F. Ineson  
Lyman, Supplied by Geo. Hudson  
Milan and Dummer, Supplied by N. L. Porter  
Moultonboro, D. E. Burns  
Monroe and North Monroe, Guy Roberts  
North Haverhill, C. E. Eaton  
Penacook, C. W. Martin  
Piermont, Supplied by E. J. Canfield  
Pittsburg and Beecher Falls, W. A. Hudson  
Plymouth, E. C. E. Dorton  
Rumney, Wm. Magwood  
South Columbia, To be supplied  
Stark, To be supplied  
Stratford, D. J. Smith  
Suncook, A. L. Smith  
Swiftwater, To be supplied  
Tilton, G. A. Henry  
Warren, C. W. Taylor  
Weirs, G. W. Jones  
West Campton and Ellsworth, Supplied by A. H. Drury  
West Milan, To be supplied  
West Thornton, A. H. Reed  
Whitefield, W. J. Atkinson  
Woodsville, J. G. Cairns

D. C. Knowles, Ladd Professor in Tilton Seminary; member Tilton quarterly conference.  
E. R. Wilkins, Chaplain of the N. H. State Prison; member Baker Memorial, Concord, quarterly conference.  
J. M. Durrell, Field Agent of Tilton Seminary; member Tilton quarterly conference.  
R. E. Thompson, Field Secretary New Hampshire Sunday-school Association.

#### Dover District

ROSCOE SANDERSON, Presiding Elder.

Amesbury, F. K. Gamble  
Auburn and Chester, E. H. Thrasher  
DOVER:  
St. John's, E. S. Tasker  
French Missions, Supplied by W. H. Leith  
East Kingston, Supplied by F. C. Nelson  
East Rochester, A. W. Frye  
Epping, R. G. Elliott

Exeter, W. T. Boultenhouse  
Greenland, B. P. Wilkins  
Hampton, C. M. Tibbetts

#### HAVERHILL (Mass.):

First Church, G. W. Farmer  
Grace Church, H. D. Deetz  
Third Church, H. F. Quimby  
Kington and Danville, H. B. Copp

#### LAWRENCE (Mass.):

First Church, William Warren  
Garden St., A. J. Northrup  
St. Mark's, J. N. Bradford  
St. Paul's, William Woods

Merrimacport, A. M. Shattuck  
Methuen, R. T. Wolcott  
Milton Mills, Willis Holmes  
Moultonville, and Tuftonboro, Supplied by George Ingram

Newfields, I. B. Miller  
Newmarket, C. D. Hills  
North Wakefield and East Woburn, Supplied by L. N. Fogg

Portsmouth, J. L. Felt  
Raymond and East Candia, C. Byrne  
Rochester, L. R. Danforth  
Salisbury, I. C. Brown

Sanbornville and Brookfield, R. H. Huse  
Smythtown, To be supplied  
Somersworth, Supplied by A. R. Monger  
South Tamworth, Supplied by W. S. Frye  
West and East Hampstead and Sandown, Supplied by E. B. Young

F. H. Corson, principal of Mallallen Seminary.

#### Manchester District

ELWIN HITCHCOCK, Presiding Elder.

Antrim, E. S. Collier  
Brookline, Supplied by John Beard  
Canaan Street and Canaan, W. A. Mayo  
Chesterfield, Supplied by H. A. Jones  
Claremont, C. C. Garland  
Contoocook, Webster and Warner, Supplied by Mark Tisdale

Derry, First, S. E. Quimby  
East Lemper and South Acworth, To be supplied  
Enfield and West Canaan, J. F. Frye  
Fitzwilliam and Richmond, To be supplied  
Granham and West Springfield, Supplied by W. F. Feich

Grasmere and Goffstown, J. E. Montgomery  
Henniker and East Deering, J. H. Trow  
Hillsboro Bridge and Centre, J. L. Cairns  
Hinsdale, W. J. Wilkins

Hudson, L. D. Bragg  
Keene, T. E. Cramer  
Lebanon, Jos. Simpson  
Londonderry, C. A. Reed

MANCHESTER:

First Church and Massabesic, C. H. Farnsworth  
St. James', J. H. Dinsmore  
St. Jean's, E. J. Palisoul  
St. Paul's, Edgar Blake  
Trinity, J. E. Robins

Marlboro and West Swansy, A. M. Markey  
Marlow, F. O. Tyler  
Milford, D. C. Babcock  
Monsonville, Supplied by T. C. Radoslavoff

NASHUA:

Arlington St., H. J. Foote  
Main St., F. C. Rogers

Newport, C. H. Walters  
North Charlestown and West Unity, Supplied by C. T. Matthews  
North Salem, Supplied by Mark White  
Peterboro, C. W. Dockrill

SALEM:

First Church and Ayer's Village, H. E. Allen  
Pleasant Street, F. T. Kelley

Sunapee and South Newbury, G. N. Dorr  
West Derry, Wm. Thompson  
West Rindge, Supplied by G. G. Williams  
Wilnot and West Andover, Supplied by W. F. Bacon

Winchester and Westport, J. T. Hooper

G. W. Buzzell, superintendent of Nashua Good Will Institute.

G. H. Hardy, Conference Historian; member Brookline quarterly conference.

O. S. Baketel, Superintendent of Special Correspondence of the Sunday School Union; member St. Paul's, Manchester, quarterly conference.



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## N. E. SOUTHERN CONFERENCE

Reported by REV. C. A. STENHOUSE.

IN the morning of Tuesday, April 11, the examiners met the candidates in the various classes.

In the evening the anniversary of the Epworth League was an enthusiastic occasion, the audience large, the speakers excellent. Rev. J. E. Blake, president of the Conference League, presided, and General Secretary Randall delivered the stated address, which was full of the evangelistic spirit.

## WEDNESDAY

Bishop J. W. Hamilton opened the 65th session of the New England Southern Conference promptly at 9 o'clock, Wednesday morning, in the Federal St. Church, New London. "And are we yet alive?" was sung, after which the Bishop read the Scriptures and offered prayer. After some words of greeting he referred to the responses and the parts of the ritual provided in the sacrament of the Lord's Supper for participation, and requested all to unite in those parts and responses. At his suggestion a collection was taken for the benefit of his mission work in San Francisco.

The Bishop, assisted by the presiding elders and W. S. MacIntire, pastor of the church, then administered the sacrament of the Lord's Supper.

Before organization Bishop Hamilton made some personal references to his ministry, especially in People's Church, Boston, and spoke brotherly words about his present relation to this Conference. There is no question of the high regard felt for him. He will always be "a plain Methodist preacher," but able to grace the high office to which he has been elevated. By his request an informal reception for five minutes, in which he shook hands with every preacher present, was held.

J. F. Cooper, secretary of the last session of the Conference, read the roll of members and probationers.

B. F. Simon and Robert M. Smith were reported transferred, and several were reported deceased. W. I. Ward reported several brethren as absent on account of revival work, and R. D. Dyson on account of his wife's sickness.

On motion of S. O. Benton, J. F. Cooper was elected secretary, with privilege of naming his assistants.

F. L. Brooks, statistical secretary, and J. S. Bridgford, treasurer, were elected.

On motion of A. J. Coultas, several were added to the committee on obituaries.

E. C. Bass was added to the committee on historical matters.

The standing committees were nominated by the presiding elders.

The bar of Conference was fixed, with hours of meeting and adjournment.

On motion of E. C. Bass, a committee of two from each district on equalization of Conference traveling expenses was ordered. The presiding elders were ordered to make the nominations.

On motion, Dr. W. V. Kelley, editor of the *Methodist Review*, and Dr. Charles Parkhurst, editor of *ZION'S HERALD*, presented their respective publications. Dr. Kelley called attention to the fact that the last quadrennium had been the most suc-

cessful the *Review* had seen. He presented in an appetizing way a *résumé* of its literary contents, and enforced its necessity upon every preacher. R. C. Miller was appointed canvasser for the *Review*.

Dr. Parkhurst was received with prolonged applause. He spoke some generous words for the *Review*. For eighteen years, he said, he had attended the sacramental service of this Conference, and with increasing pleasure he came now to represent the interests of "your" paper. Besides improvements in the literary quality, he announced changes in the quality of the paper used, etc. He brought a check for \$170, the dividend of the Wesleyan Association for the benefit of superannuated ministers.

Dr. E. M. Randall, secretary of the Epworth League, was introduced and represented his work. Owing to limited time, he spoke only briefly on "evangelism," and on the value of the *Epworth Herald*.

The presiding elders nominated for committees on equalization of Conference traveling expenses: E. C. Bass, H. B. Cady, W. H. Allen, E. J. Ayres, Walter Ela and J. Oldham, who were elected and ordered to report tomorrow.

Dr. F. L. Hart, representing the Board of Church Insurance of our church, was introduced and spoke of the work done. A committee on insurance was raised as follows: W. J. Smith, C. M. Melden, and Eben Tirrell.

Notices were given, and Conference adjourned.

In the afternoon important committees assembled in various denominational parish houses to do the work assigned. Many matters were there considered that used to be brought directly on the Conference floor. Especially is this true of the committee on Conference relations, where all questions of character and changes of relation are most carefully investigated.

At 2.30, W. F. Taylor preached the missionary sermon from Acts 17:23, on "Interpreting God to Man." It was a thoughtful presentation of the conception that God is only and really interpreted by life, not creed. A solo was given by Mrs. Thomas C. Speirs.

The anniversary of the Sunday School Union occurred at 4 o'clock. Dr. A. B. George, field secretary of the Union, made a stirring plea in the interest of this great work. A duet by Mrs. James Morrison and Mrs. William De Hotman was sung.

At 7.30 a very large audience heard Dr. T. C. Iliff, corresponding secretary of the Board of Church Extension, deliver a most eloquent address in the interest of this work. The solo by Mr. Edward Wheeler was much enjoyed.

## THURSDAY

The prayer-meeting at 8.30 was conducted by C. M. Melden.

The Bishop took the chair at 9 o'clock, and the minutes of yesterday's session were read and approved.

C. A. Stenhouse asked to be excused from further service as an assistant secretary.

On motion of J. I. Bartholomew, a resolution was adopted to raise a standing committee on persons, official or otherwise, who should be allotted time to address the Conference.

E. C. Bass reported for the special committee of equalizing Conference traveling expenses a plan which was adopted, and a committee of six was ordered to carry out its provisions. Supernumerary and superannuated preachers may share in the benefit.

Walter Ela offered a resolution that the anniversaries, evangelistic services, etc., should be noted in the Year-book. Discussion followed. It was adopted.

The presiding elders offered a resolution, to be the order of the day tomorrow, that the Bishop be requested to form, or continue, certain circuits which were named. It was made the order of the day for tomorrow directly after the reading of the minutes.

The Bishop reported \$1,232 from the Book Concern, and \$22 from the Chartered Fund, and drafts were ordered.

The secretary read the roll of absentees from yesterday's session.

On motion of A. J. Coultas, J. H. James was added to the committee on temperance.

G. H. Bates read an invitation from the local G. A. R. to meet with them in campfire. There are 22 veterans in the Conference and 11 Sons of Veterans.

The roll of charges delinquent in reporting moneys and statistics was read. The Bishop kindly but firmly compelled some-



thing to be reported, or good reason adduced in every case why nothing was at hand. He announced that the matter would be considered again tomorrow.

J. H. James represented briefly the work of the Connecticut Temperance Union. He asked to be reappointed for another year as lecturer of the Connecticut Temperance Union. The Conference so requested the Bishop. This will round out fifty years in the effective work for J. H. James.

Dr. E. M. Taylor, field secretary of the Missionary Society, was introduced and represented the Open Door Commission. He announced, preliminary to his address, a great Missionary Convention to be held in Worcester in May, and urged attendance. He declared that New England was now the greatest missionary ground in our country.

Dr. Iliff, corresponding secretary of the Board of Church Extension, addressed the Conference. He reported the collection of the anniversary last night to be \$43, and more to add. This, he said, may build a church in the Philippines. By this Board 14,000 churches have been erected.

The chairman of the committee on obituaries was called to the platform by the Bishop to preside at the memorial service, which was now in order.

A solemn devotional service preceded the reading of memoirs. A quartet of ministers sang several appropriate selections in a most effective way between the readings. The memoir of Geo. W. Stearns, the oldest member of the Conference, was read by J. S. Wadsworth; that of Francis A. Loomis, who began preaching in 1854, by J. E. Hawkins; that of Henry Clay Hutchinson, who began his work in 1894 in Cincinnati Conference, by N. C. Alger; that of Sarah Ann Ely, widow of Thomas Ely, by E. W. Goodier; that of Louise T. Benton, widow of Erastus O. Benton, by C. S. Davis; that of Eunice Thomas, wife of J. S. Thomas, by P. M. Vinton; that of Rebecca Burrows Leader, widow of Shadrach Leader, by E. P. Phreaner; that of Elvira Clark Leavitt, widow of Dudley Prescott Leavitt, by J. H. Allen; that of Anne Emory Braley, wife of M. T. Braley, by G. H. Bates; that of Harriet Barrett Gavitt, widow of Franklin Gavitt, by E. W. Goodier; that of Mary F. Loomis, widow of Francis A. Loomis, by J. E. Hawkins.

G. H. Bates moved that the memoirs, as read, be the report of the committee on obituaries.

The Bishop announced the transfer of W. J. Yates to this Conference from the East Maine Conference, which was received

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with applause. Dr. Yates is a professor in Gammon School of Theology, and prefers to be identified with his old Conference, and his decision is very pleasing to us.

Bishop Hamilton introduced a book, "The Great White Throne," by B. L. Palmer, who has been a great sufferer; J. O. Randall, out of fraternal and sympathetic feeling for its author, announced that he would canvass for it. Professor Buell also spoke of the value of the book and of Mr. Palmer's great suffering and wonderful spirit. Much interest was aroused.

Dr. W. F. Anderson, secretary of the Board of Education, addressed the Conference in the interest of the work of the Board. He made special note of the program for Children's Day prepared by the Board as distinguished from all others. It is of great importance to use our own program because it brings before the young people of the church the scope and demands of that work and the assistance it renders to young people in securing the best higher education. He sounded a note of alarm as to the decreasing number of young men applying as candidates for the Methodist ministry. He pointed out, however, some signs of hopefulness and the means by which recruits to the ministry may be increased.

Elliott F. Studley, on nomination of J. F. Cooper, was elected an assistant secretary. Various papers were received and referred to committees.

Notices were given, and the Conference adjourned with the doxology and benediction by Dr. Anderson.

The anniversary of the Board of Education in the afternoon at 2.30, was addressed by Principal Lyman G. Horton, of East Greenwich Academy, and also by Dr. W. F. Anderson, corresponding secretary of the Board of Education. The music was by a ladies' chorus.

In the evening an anniversary in the interests of Conference claimants was held at 7.30, and addresses were given by W. H. Allen and J. G. Gammons. An anthem was sung by the choir.

#### FRIDAY

After a half hour devotional service, conducted by W. F. Davis, the Bishop opened the business session. The journal of yesterday's session was read and approved.

R. Povey and C. T. Hatch were reported detained by sickness.

The roll of charges delinquent in reporting moneys or statistics was read, and those from which no report was received had last year's report entered. The Bishop announced that hereafter all supply preachers not reporting moneys or statistics should be discontinued by the presiding elders.

In reference to the apportionment for Episcopal Fund the Bishop made a statement, and urged that the whole amount apportioned be met as any other current expense. The apportionment to this Conference was referred to the presiding elders for distribution.

The 7th Question was taken up: "Who are Admitted in Full Connection?" Ralph S. Cushman, a deacon, reported his collections. His examination in studies was reported as satisfactory, and he was recommended by the committee on Conference relations for admission in full connection.

J. H. Allen, for the committee, asked if candidates who were graduates in theology might be excused from examination in doctrines and theological studies. It was so ordered.

Otis H. Green was reported as passed in studies.

Willis E. Plaxton, a probationer in North

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Dakota Conference, was transferred as a probationer, passed in studies of the second year, was recommended by the committee on Conference relations, and Presiding Elder Ward recommended that he be admitted in full connection. The Bishop announced that he would later be retransferred to the North Dakota Conference until the Bishop of that Conference could be consulted and his consent be granted to his transfer to this Conference, where he desires now to take work.

Ralph S. Cushman was represented by Presiding Elder Ward, who moved his admission in full connection, and he was advanced to the studies of the third year.

Otis H. Green was represented by Presiding Elder Coultas, who moved that he be continued on trial another year. It was carried, and he was advanced to studies of third year.

Samuel F. Maine was represented by Presiding Elder Bartholomew, who moved his election to deacon's orders and admission to full connection. The other representations were all very satisfactory.

Marvin S. Stocking was reported in the studies of the second year as having passed satisfactorily. The committee on Conference relations recommended his admission in full connection.

A. J. Coultas moved that the order of the day be taken up — the discussion on the resolution to request the Bishop to continue or form certain circuits. The long list, signed by the three presiding elders, was read by the secretary, and J. O. Randall moved the passage of the resolution. A spirited discussion continued until 10 o'clock, the opposition developed being made against an endorsement of such particular cases, but not at all against the principle involved.

The second order of the day — the Bishop's address to class for admission in full — for 10 o'clock coming due, the first order was voted to be laid over until after that of the Bishop's address. Ralph S. Cushman, Samuel F. Maine, Willis E. Plaxton, and Marvin S. Stocking were called forward. "A charge to keep I have" was sung. The rules in the Discipline governing the conduct of a preacher were read by Dr. Marcus D. Buell at the request of the Bishop. The Bishop addressed the candidates, and asked the nineteen required questions. He brought the questions into view in a clear, distinct, and intelligible way. A very large audience listened to the strong address of Bishop Hamilton — one of the very great efforts in this class of addresses. After prayer by the Bishop the candidates were all elected and advanced in studies. Ralph S. Cushman was elected to elder's orders and Willis E. Plaxton to deacon's orders.

A telegram signed by J. W. Horton was read by C. A. Stenhouse from the official board of the First Methodist Episcopal Church of Newport, extending an invitation to the Conference to meet in Newport

for the session of 1906. It was received with great applause, and, on motion of C. M. Melden, was accepted by a unanimous rising vote.

P. M. Vinton offered a resolution of appreciation of the kindness of the G. A. R. of this city in inviting Veterans and Sons of Veterans, members of the Conference, to a banquet last evening. The Bishop and presiding elders were also present among the invited guests at the banquet, and the Bishop delivered an address.

Local clergy were introduced to the Conference.

Arthur Wadsworth, of the New Hampshire Conference, was announced as transferred to this Conference.

The usual notices were given, and Conference adjourned with the doxology and benediction by M. J. Talbot.

The anniversary of the Woman's Home Missionary Society was held at 2.15 P. M. Mrs. T. J. Everett presided and read the Scriptures, and Mrs. French offered prayer. A solo was sung by Mrs. E. C. Barker. Rev. E. J. Helms, of Boston, spoke on "The New Evangelism and Home Missions." He emphasized forcibly the social, philanthropic, and altruistic aspect of Christianity both in its message and leaders. He gave striking illustrations from his work in Boston.

At 3.15 occurred the anniversary of the Woman's Foreign Missionary Society, at which Mrs. J. S. Wadsworth presided. Mrs. Prentice offered prayer. The address of Miss Mary A. Danforth on "The Japan of Tomorrow" was up to her usual strong and attractive standard of speaking.

At 4.30 the annual meeting of the Preachers' Aid Society was called to order by the president, H. D. Robinson. The treasurer, J. H. Nutting, read his report, which showed that the funds are slowly increasing, and yet the aid granted has been generous. The election of officers was postponed until Saturday. There was a very large attendance.

In the evening, at 7.30, the anniversary of the Board of Conference Home Missions was held, Mr. Costello Lippitt presiding. "I know that my Redeemer liveth" was sung effectively by the augmented chorus of the church. (All the musical arrangements during the week have shown intelligent care and oversight.) A. J. Coultas announced hymn 640, J. I. Bartholomew read Scripture selections, and W. I. Ward offered prayer. A duet, "Lead, Kindly Light," was sung, and Bishop Hamilton delivered the address. It was a comprehensive and optimistic view of the missionary problem in America, and especially in New England. In a masterly, not to say dramatic, way, the speaker showed that the future American was to be a composite as to racial characteristics. The perplexing problems disappear, he thought, and are only a phase to be displaced as progress is made. He spoke very kindly



of Romanism, and deprecated any bigotry among Methodists.

## SATURDAY

The devotional service was conducted by H. W. Brown.

The treasurer of the Conference, J. S. Bridgford, read his report.

The sum of \$29,693 — an increase of over \$5,000 in the disciplinary benevolent collections for the year — was reported.

The Bishop added the names of C. S. Davis, C. H. Smith, H. H. Critchlow and F. C. Baker to the board of examiners.

W. I. Ward read the report of the Board of Conference Home Missions and the items of the treasurer's report. It was adopted.

A. W. Kinsley, for the committee on Home Missions, made the nominations of officers, etc., for the board, which were adopted.

A. J. Coultas read the report for the corporation of East Greenwich Academy, which was accepted and referred to the committee on education.

J. H. James, who finishes fifty years next year, was nominated as the preacher of the Conference sermon.

The auditor, E. J. Ayres, read his report. John Pearce, for the committee on equalization of traveling expenses, reported that it found the average expenses to be \$5.07. The committee could not agree on a satisfactory plan, and moved that the matter be referred to a committee consisting of E. C. Bass and H. B. Cady to report next year. After discussion and amendments, etc., D. A. Whedon moved that the whole matter be laid on the table, which was carried.

The order of the day laid over from yesterday, namely, to request the Bishop to form and continue certain circuits, with a list of the places affected, was declared in order. An important discussion followed. The word "Circuit" was used improperly because each appointment has its quarterly conference, and J. I. Bartholomew offered a resolution that the Bishop be encouraged to form real circuits, if possible. He spoke in the interest of the original resolution, urging its passage for its moral influence upon the charges affected. He deprecated the introduction of the personal element in the discussion. He mentioned several of the combinations in his district which are suggested because they would offer a larger support and would receive a pastor with a stronger personality. None of these places prefer combination, but none can or should endure poor service, and hence the question of uniting is important.

E. Tirrell thought the motion was unconstitutional. He criticized it as not legitimate Conference action, and questioned whether the full facts were known — if it were not better to break up circuits rather than make them.

W. S. MacIntire gave his experience in a three-place circuit in Maine. He approved of real circuits as valuable, and thought objections offered by the charges were selfish.

P. M. Vinton thought the presiding elders should be endorsed by the Conference in this case.

W. I. Ward repudiated any suggestion that the presiding elders lacked moral courage, but he wanted those charges, which he mentioned later, to come to the best mind, and not to feel as some of them do that these propositions are "whims" of the presiding elders. Action by the Conference would mean much in securing the churches to act in harmony with our united judgment.

W. H. Butler arrayed himself with those who approved the resolution. He believed in the principle, but he wanted it limited by concrete examples, as it is in the resolution.

E. C. Bass defined his position as in favor of the original proposition, and not the substitute.

J. H. Newland thought the proposition was a surrender of the prerogatives of the presiding elders to the Conference. He could not favor their yielding the responsibility to the Conference, because the knowledge cannot lie with the Conference as it does with them.

C. E. Delamater and J. Oldham spoke in favor of the original resolution, which contains the concrete examples.

The question was called for by many voices.

J. F. Cooper, in opposition to the resolution, thought the presiding elders only could be the judges, because they heard both parties, and the Conference, therefore, could not be the judge. It would be judgment on *ex parte* statements.

L. H. Massey offered in opposition the language of the Discipline, as showing that the stewards should be consulted before this action can be taken. Conference action now would be received with dissatisfaction.

T. J. Everett explained his position in a former speech, namely, that the substitute was to be desired over the resolution with its list of charges.

W. P. Buck favored the resolution and earnestly opposed the substitute.

L. M. Flocken spoke to the larger question of the circuit system and urged that the moral support of the Conference be given the presiding elders in their resolution. He pleaded for a larger financial support by uniting charges and giving them ability to pay adequate salaries.

A. J. Coultas moved the previous question.

The substitute was lost by a vote of 65 to 47. The resolution was carried by a good majority.

The 13th Question was taken up: "Was the Character of Each Preacher Examined?"

W. I. Ward, presiding elder of New Bedford District, passed in character and read his report.

Question 11 was taken up: "What Others have been Elected and Ordained Deacons?" Albert E. Kirk was elected to local deacon's orders.

The 4th Question, "Who have been Received on trial?" J. L. Wheeler was admitted on trial, and elected to deacon's orders.

S. F. Maine and W. E. Plaxton were advanced in studies and elected to deacon's orders.

The 12th Question, "What Others have been Elected and Ordained Elders?" E. W. Burch was elected to elder's orders.

Theodore Hildreth, corresponding secretary of the New England Deacons Association, was introduced and addressed the Conference; also Rev. O. R. Miller, legislative superintendent of the National Temperance Society.

The Preachers' Aid Society met at 1.30 P. M. pursuant to adjournment and heard reports. The officers elected were: President, C. A. Stenhouse; vice-president, J. H. Newland; secretary, J. E. Blake; treasurer, J. H. Nutting; assistant treasurer, J. H. Newland; managers, H. A. Ridgway, J. Oldham, J. McVay, G. H. Bates, J. O. Randall, O. E. Johnson.

At 2.30 o'clock, in a session of the Conference, Dr. M. J. Talbot, by request of the Conference last year, preached a sermon on "The Making of the New England Southern Conference," and the Scripture texts were Psalm 48: 8, and Isaiah 33: 20. This is the 60th anniversary of Dr. Talbot's entrance into this Conference, and he has seen the wonderful growth of our church during those years. He sounded the optimistic note with enthusiasm. Some of his figures in reference to this Conference are worth saving: Admissions to the Conference, 612; transferred, 190; located, 89; withdrew, 29; appointed presiding elder, 40; elected to General Conference, 43; died in this Conference, 137; average age at entry, 26.

The anniversary of the Freedmen's Aid and Southern Education Society was held at 3.30 o'clock, and Dr. C. M. Melden delivered a strong address on "The Unreconstructed South."

In the evening at 7.30 the Bishop delivered a lecture in the interest of the hospitality committee on the subject, "Mexico: Its Miracles, Marauders and Men."

## SUNDAY

The annual Conference love-feast was opened at 9 o'clock by the veteran Dr. Talbot. After prayer by H. D. Robinson, Dr. Talbot, by request, gave a brief statement concerning the origin and significance of the love-feast. The crowded audience was full of enthusiasm, as shown in the full volume of singing and the rapid testimonies.

Bishop Hamilton, preceded by the pastor and followed by the presiding elders, entered the pulpit at 10.30. W. S. MacIntire, pastor, read the Creed in unison with the congregation, and A. J. Coultas offered prayer. J. I. Bartholomew led responsively the 72d Psalm, and W. I. Ward read the New Testament lesson from John 17. An offering was taken for the benefit of the

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entertainment committee. The music by the augmented choir, including a male chorus, was very attractive.

The Bishop took as his text Psalm 72: 8, and as his subject, "The Sovereignty of the Son of Man." It was a splendid appeal for faith in the conquest of this world by Christianity. The illustrations were matchless and the climaxes eloquent and stirring to the closing one, when men and women responded in true Methodist fashion. Then happened a scene never to be forgotten, and which never happened before, probably, in the history of our Conference. Four persons were taken on probation. Two were the host and hostess of the Bishop, who had given themselves to God that morning at his invitation in their own home; and two who came to the altar at the invitation of the Bishop and the pastor at the close of the sermon. Seldom has this Conference been so profoundly moved.

In the afternoon, at 3 o'clock, the service of consecration and ordination was conducted by the Bishop, assisted by W. S. MacIntire, P. M. Vinton, Dr. Buell, J. F. Cooper, G. E. Brightman, and the presiding elders.

Minnie Moorehouse and Mrs. Anna M. Kellogg were consecrated deaconesses.

Samuel F. Maine, Albert E. Kirk, Willis E. Plaxton and John L. Wheeler were ordained deacons. Ernest W. Burch was ordained elder.

Following this an infant was baptized.

The anniversary of the Missionary Society in the evening was presided over by Dr. S. O. Benton, recording secretary of the Missionary Society, and was addressed by Rev. David S. Spencer, of Japan. He discussed the Eastern Question and the missionary problems now involved. There was a large audience.

## MONDAY

The devotional service was conducted by J. S. Wadsworth.

At 9 o'clock the Bishop opened business. A vote of appreciation of M. J. Talbot's sermon, and request for its publication, and also of the fact that he and William Turkington complete sixty years in the ministry, was passed after the sermon.

The 13th Question was resumed. J. I. Bartholomew, presiding elder of Norwich District, passed in character and read his report. R. E. Smith was reported transferred to the Central Illinois Conference. G. W. Crabb, a much-respected local preacher, was reported deceased.

A. J. Coultas, presiding elder of Providence District, passed in character and read his report. B. F. Simon was reported transferred to Bangor, East Maine Conference.

E. F. Clark, E. G. Babcock, and E. E. Phillips, at their own request, were made supernumerary.

N. B. Cook was reported transferred from East Maine Conference.

J. B. Ackley was made supernumerary at his own request.

M. J. Talbot, at his request, was made a supernumerary by a rising vote. This is the sixty-first time — only once has he been absent — Dr. Talbot has passed in character before the Conference, and many touching words of love and esteem were spoken.

M. D. Buell spoke in the interest of the School of Theology. This speech was received with great enthusiasm.

T. A. Hodgdon was announced as transferred from East Maine, B. L. Duckwall from Genesee, and I. W. Le Baron from West Wisconsin Conference.

W. C. Darby was received on trial.

Philip Manfre was continued on trial and advanced.

F. A. Whittlesey, E. J. Curry, and J. L. Wheeler took the same course.

J. W. Annas, F. W. Gray, Ernest McP. Ames, W. W. Booth, C. W. Ruoff, were advanced to studies of fourth year.

Elmer F. Newell, a supernumerary, at his own request was located.

"What Members have Completed the Conference Course of Study?" was asked,

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and Ernest W. Burch was so reported. "Who have been Transferred?" was asked again, and C. A. Purdy to East Maine; L. H. Massey to Genesee; L. G. Gunn to Newark; C. S. Davis to Northern Minnesota, were announced.

The Bishop appointed C. S. Davis to Forest Heights, Minneapolis.

W. A. Gardner, supernumerary, was allowed to withdraw at his own request.

G. H. Hastings was taken from the supernumerary and changed to superannuate. The rest of the list was continued as last year, except as noted.

The superannuate list of last year was called, and all were continued, except as noted.

J. S. Thomas, a superannuate, spoke of his experience in the ministry.

P. M. Vinton offered a resolution of sympathy with S. McBurney in his severe illness.

At 2 P. M. Eben Tirrell presided.

The reports of the standing committees were received in order and adopted.

The resolutions of appreciation included large reference to the generous hospitality of this church, of sister denominations, and of the untiring attentions of W. S. MacIntire, pastor.

W. J. Smith reported on Church Insurance, and S. E. Ellis on Evangelistic Commission, and the latter was continued.

In the report of the committee on Church Literature and Periodicals an amendment by C. M. Melden was made to the language concerning ZION'S HERALD so as to read: "That it is one of the best religious papers in the country."

#### New Bedford District

W. I. WARD, Presiding Elder.

P. O. Address, Fall River, Mass.

All these appointments are in Massachusetts, except as otherwise indicated.

Acushnet, R. S. Cushman  
Bourne, F. L. Brooks  
Bridgewater, L. B. Coddling  
Bryantville, Supplied by O. S. Smith  
Cataumet and Pocasset, N. B. Cook  
Chatham, Charles Smith  
Chilmark, To be supplied  
Cottage City, C. E. Delamater  
Cotuit, G. G. Scrivener  
Cuttyhunk, To be supplied  
Dighton and Somerset, E. W. Goodier  
East Bridgewater, E. J. Ayres  
East Falmouth, Supplied by L. E. Taylor  
Eastham, Supplied by H. G. Gregg  
East Wareham, E. W. Heicher  
Edgartown, F. L. Streeter  
Fairhaven, M. B. Wilson

#### FALL RIVER:

Brayton, H. H. Critchlow  
First, J. E. Blase  
Quarry St. and Italian Mission, John Pearce and — Sabbarasse  
St. Paul's, F. W. Coleman  
Summerfield, R. C. Miller

Falmouth, M. S. Stocking  
Little Compton, R. I., R. D. Dyson  
Long Plain, To be supplied  
Marion, O. M. Martin  
Marshfield and West Duxbury, B. L. Duckwall  
Middleboro, O. E. Johnson  
Myricks, T. A. Hodgdon  
Nantucket, B. F. Kaynor

#### NEW BEDFORD:

Allen Street, R. S. Moore  
County Street, J. Cooper  
Fourth Street, S. F. Johnson  
Howard, G. H. Bates  
Pleasant Street, H. A. Ridgway  
Portuguese Mission, E. J. Sampson

North Dighton, J. S. Bridgford  
North Fisbury, To be supplied  
North Truro, Supplied by J. C. Burke  
Orleans, To be supplied  
Osterville and Marston's Mills, W. E. Plaxton

#### PLYMOUTH:

Chilfouville, To be supplied  
Memorial, Eben Tirrell

#### PROVINCETOWN:

Centenary, James Biram  
Centre, W. H. Allen  
Sagamore, Arthur Wadsworth

Sandwich, O. L. Griswold  
South Carver, To be supplied  
South and East Harwich, J. S. Bell  
South Middleboro, Supplied by C. E. Jenney  
South Somerset and Fall River, Jacob Betts  
North (P. O. Swansea), To be supplied  
South Yarmouth, To be supplied

#### TAUNTON:

Central, W. A. Luce  
First, C. H. Smith  
Grace, J. A. L. Rich  
Tremont St., J. E. Hawkins

Truro, To be supplied  
Vineyard Haven, S. J. Rook  
Wareham, To be supplied  
Wellfleet and South Truro, C. W. Knoff  
West Dennis and No. Harwich, I. W. Le Baron  
West Falmouth, To be supplied  
Westport Point, O. H. Green  
Whitman (P. O., E. Whitman), H. W. Brown  
Wood's Hole, Supplied by S. W. Corcoran

Edward Williams, Chaplain New Bedford Port Society; member of New Bedford, County Street, quarterly conference.

G. M. Hamlen, President Maritime Seminary; member of Cottage City quarterly conference.

S. O. Benton, Recording Secretary Missionary Society; member of Fall River, First Church, quarterly conference.

#### Norwich District

J. I. BARTHOLOMEW, Presiding Elder.

P. O. Address, Willimantic, Conn.

All these appointments are in Connecticut, except as otherwise indicated.

Attawaugan, J. E. Duxbury  
Baltic and Versailles, C. T. Hatch  
Burnside, W. J. Smith

Colchester and Hopevale, Supplied by F. A. Van Selver

Danielson, W. E. Kugler  
East Blackstone, Mass., J. L. Wheeler  
East Glastonbury, W. T. Carter

East Hampton and Marlboro, J. A. Wood  
East Thompson, Supplied by C. W. Squires

Eastford and East Woodstock, Supplied by J. P. Hillerby

Gale's Ferry and Brewster's Neck, D. W. Adams  
Gardner Lake, Supplied by F. Chamberlain

Griswold and Voluntown, C. C. Alger  
Guileville, Supplied by G. A. Grant

Harardville, John Oldham  
Hockanum and East Hartford, C. H. Van Natter

Jewett City and Hopeville, Supplied by Amos N. Nichols

Lyme (P. O., Blackhall), W. F. Taylor

Manchester, R. S. Hammond  
Mapleville and Glendale, R. I., Supplied by O. E. Thayer

Millville, Mass., W. D. Woodward  
Moodus and Haddam Neck, S. M. Beale

Moosup, F. C. Baser  
Mystic and Noank, W. S. MacIntire

New London, A. W. Kingsley  
Niantic, M. T. Braley

North Grosvener-Dale, Jerome Greer  
Norwich Town and North Main Street, M. S. Kaufman

(P. O., Norwich Town, R. F. D. 1), F. A. Whittlesey

Norwich, Trinity, M. S. Kaufman

Old Mystic, F. A. Whittlesey

Oneco and Greene, Supplied by O. E. Tourtellotte

Pascoag (P. O., Bridgeton, R. I.), Walter Elia

Portland and South Glastonbury, J. N. Patterson

Putnam, F. W. Gray

Rockville, W. P. Buck

South Coventry, Supplied by E. J. Corey

South Manchester, W. F. Davis

Stafford Springs, Thomas Tyrie

Staffordville and Mashapaug, John Thompson

Sterling, Supplied by Frank K. Graves

Thompsonville, James Coote

Tolland and Crystal Lake, J. H. Allen

Uncasville, R. Povey

Vernon and Quarryville, S. F. Maine

Wapping and Windsorville, J. N. Geisler

Warehou-e Point, W. H. Dunnack

Westerly, R. I., T. J. Everett

West Thompson, Merrick Ransom

Willimantic, J. H. Newland

Willington and Wesley Chapel, Supplied by Thomas Tyrie

J. H. James, Lecturer Connecticut Temperance Union; member of Rockville quarterly conference.

E. M. Anthony, Agent Conference Claimants Fund; member of Jewett City quarterly conference.

#### Providence District

A. J. COULTAS, Presiding Elder.

P. O. Address, Providence, R. I.

All these appointments are in Rhode Island, except as otherwise indicated.

Arnold's Mills, J. G. Gammons

Attleboro, Mass., J. O. Randall

Berkeley (P. O. Ashton), James Tregaskie

Bristol, W. L. Hood

BROCKTON (Mass.):

Central, J. S. Wadsworth

Franklin, R. M. Wilkins

Pearl Street, Supplied by G. E. Mossman

South Street (P. O., Campello), S. E. Ellis

Central Falls, J. H. Buckey

Centerville and No. Centerville, E. P. Phreaner

Chartley, Mass., H. D. Robinson

Cochesett, Mass., W. S. Heath

Drownville, Supplied by Truman Weed

East Braintree, Mass., W. C. Darby

East Greenwich, A. J. Jolly

East Mansfield, Mass., Supplied by E. A. Hunt

East Providence, W. W. Booth

East Weymouth, Mass., W. H. Butler

Hanover, Mass., Supplied by R. L. Roberts

Hebronville and North Rehoboth, Mass., William Kirkby

(P. O., Hebronville, Mass.), E. J. Curry

Hill's Grove, Sup. by E. H. Tunnell

Hingham, Mass., Supplied by O. J. Aldrich

Holbrook, Mass., G. W. Elmer

Hope and Washington, To be supplied

Hope Valley, F. J. Follansbee

Hull, Mass., W. T. Johnson

Mansfield, Mass., and Foxboro, Mass., To be supplied

(P. O. Mansfield, Mass.), W. T. Johnson

Nantasket, Mass., To be supplied

NEWPORT:

First, C. A. Stenhouse

Middletown, G. E. Brightman

Thames Street, E. W. Burch

North Attleboro, Mass., J. W. Annas

North Easton, Mass., P. M. Vinton

North Stoughton and Tower Hill, Mass., Supplied by R. S. Kenney

PAWTUCKET:

First, T. E. Chandler

Thomson, William McCreery

Phenix, John McVay

Porter, Mass., Supplied by L. G. Adams

Portsmouth, C. H. Ewer

PROVIDENCE:

Asbury Memorial, H. E. Murkett

Broadway and Italian Mission, E. F. Studley and Philip Mantre

Cranston Street, W. F. Geisler

Hope Street, A. W. C. Anderson

Mathewson Street, C. M. Melden

St. Paul's, A. E. Legg

Tabernacle, E. C. Bass

Trinity Union, J. F. Cooper

Wanskuck, Supplied by Clark Perry

Washington Park, L. M. Flocken

Rockland, Mass., Central and Hatherly, Supplied by Thomas Fornear

Scituate, Mass., Supplied by R. W. Adair

South Braintree, Mass., Supplied by A. E. Kirk

Stoughton, Mass., E. McP. Ames

Wakefield, Supplied by W. E. Keith

Warren, S. B. Cady

West Abington, Mass., Supplied by W. H. Bath

Wickford, Alexander Anderson

Woonsocket, F. H. Spear

J. H. Nutting, Chaplain Rhode Island State Institutions at Cranston; member of Providence, St. Paul's, quarterly conference.

E. F. Jones, Conference Evangelist; member Providence, Broadway, quarterly conference.

Lyman G. Horton, Principal East Greenwich Academy; member of East Greenwich quarterly conference.

Marcus D. Buell, Professor in Boston University School of Theology; member of Brockton, Central, quarterly conference.

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## THE CONFERENCES

### EAST MAINE CONFERENCE

#### Rockland District

*District News.*—Hard names have been given to the district reporters in some quarters by some critical luminaries of ZION'S HERALD and its management. The presiding elders seem to be regarded by these friends as a race unqualified by office. Of course we may not suppose that the strictures of the enlighteners alluded to refer to the intelligence, or to the rhetorical ability, or to the general veracity, of said reporters, nor yet to the average readability of their reports. It is the office that disqualifies them to report their districts acceptably. So these Conference-appointed visitors who must get up some kind of a speech to unfold before the Wesleyan Association at the annual meeting seem to think. Now we cannot discuss the matter properly, for it might be presumed that we are a prejudiced party. But we somehow feel that the would-be-tabooed district itinerant knows as much about his district and the men in it as any fellow in the area, and that he is as likely to get the truth, and nothing but the truth, into the reports as anybody that might be "requisitioned." This we have tried to do for another year—the fifth of our reportorial office. We have not received many complaints from the district. Occasionally a brother has felt that we did not say enough. Now and again a brother has thought he read much between the lines that would better not have been said. Well, we did not say it. We have all we can do to run the lines. We cannot write all the matters of commanding interest on the charges in these reports, for then ZION'S HERALD would have little room for anything else; or it would be necessary for the management to get out a specialized edition for each of the New England States; or the paper would have to be unprofitably enlarged at such expense that the check that we are all glad to get at Conference time for the superannuates would be sadly decreased—and this, I am sure, none of us would vote for. No! no! Let us work more earnestly than ever for ZION'S HERALD, and for the superannuates, and for every churchly interest, nor cease our activity till the Wesleyan Association is clear of all incumbence and ZION'S HERALD stands far and away the brightest, all-round member of the Methodist press fraternity.

This is our last installment for the year. The district stands well, on the whole. Reports from the charges have been good. Many men have been requested for the second, third, fourth, fifth, sixth, and even seventh years. Hardly a change has been requested. We may look for the usual number of changes—possibly more than usual. We shall know more about it in a few weeks.

*Union.*—There has been no regular pastor at Union charge since Rev. A. L. Nutter left for Oldtown in December. The pulpit has been supplied by various brethren—Rev. C. A. Plumer, chaplain of the State Prison; Rev. T. A. Pentecost, one of our superannuates; Dr. W. S. Jones, of the Maine Conference; Dr. Hunt, of the Baptist Mission work; Rev. Mr. Whittoe, of the Free Baptist Church; Rev. J. W. Day, and others. The Sunday-school is doing well; the Home Department, with 40 members, is flourishing; and there are 20 on the Cradle Roll. The Ladies' Aid continues to labor with valuable activity. A regular pastor doubtless will be appointed at Conference time.

*Thomaston.*—Rev. A. E. Morris has obtained good hold upon his work. Organization, system, and activity are strong points with this brother. It always tells for progress—and then it so simplifies otherwise difficult problems. Meetings have been well sustained throughout the winter. The Sunday-school is prospering, with Mr. J. H. H. Hewett as superintendent. A flourishing Home Department has been organized under the superintendency of Miss Sarah Strout. The Ladies' Aid is alive, efficient, strong, with Mrs. E. Maxey as president. A boys' club, with a "Wesleyan" constitution, is well conducted and profitable, with a membership of 35. The Epworth League is reported as "doing something," which may mean more than doth appear. Class-meeting is good. The Junior League report is encouraging. And so the story goes.

*Rockport.*—Rev. H. I. Holt expects to attend

college next year, and for this cause negotiates for a change. Here is a good field for the right man. A good church and parsonage, a good society, a good Epworth League possible, a fine Ladies' Aid, which has raised \$250 during the year, and so on and so on. Good work has been accomplished during the year. Mr. Holt and family will leave many friends. By the way, a phone announces "a young deaconess" arrived at the parsonage, April 1—weight 7 pounds. Many happy returns of the day, Brother and Sister Holt!

*Rockland.*—Rev. Robert Sutcliffe has many reasons for gladness. During the year 40 have begun the Christian life, 32 of them from the Sunday-school. The school has made a splendid growth, with an increase of 30. The superintendent is W. I. Ayer. The Epworth League has more than quadrupled during the last quarter; 240 members are now on the roll, and the League is bristling with active life. Mr. A. L. Gregory is the live president. The class-meeting is a force for good under the leadership of Mr. Mark Hills. The Ladies' Aid is doing finely, \$325 having been raised. The enthusiastic pastor and his family are established in the hearts of the people.

*Camden.*—Rev. G. M. Bailey has served the longest pastorate this church has ever had, and a third of our brother's ministerial life of fifteen years has been spent with the church at Camden. Thirteen weeks have been devoted to special services during the season just closed. The church in all departments shows a strong, substantial life. The Ladies' Aid is still active—just like this Aid; \$300 have been raised by it during the year. We had the pleasure of Father Beale's presence and prayer and counsel at the quarterly conference. This veteran (90 years old on this day, April 3) is hale and strong to a remarkable degree, highly esteemed by all who know him. A birthday surprise party is on the church program for this evening. Hail! grand old man, with heart as young and strong and brave as when you stood in battle front to dare and do for God, and home, and all mankind. May ten years more be yours, to cheer and strengthen all East Maine, and ripen still for triumph by and by! Mrs. Beale, advancing in years, with sight almost gone, is cheerful, earnest, quick of intellect, interested in all that pertains to the church, alive to the present, ready for the future, desirous to labor now, knowing that the call to reward for herself and husband cannot be long delayed. May these two choice companions live forever!

*Wiscasset.*—Rev. G. G. Winslow, our veteran in the effective ranks, is closing his third year at Wiscasset and his fiftieth year in the active ministry, in the highest esteem of all the people as minister and man. There are elements of interest and encouragement on the charge. The Sunday-school is in good condition, with numbers on the increase. The class-meeting has been reinstated with good promise. Our brother still has years of effective service in the less laborious fields before him. May the God of grace and goodness still give him strength of body as well as mind for the work that he loves! The elder visits no home whose genial enjoyment can surpass Mr. Winslow's.

T. F. J.

#### Bangor District

*Carmel and Levant.*—A visit to North Newburg, Carmel, Levant and a call at South Levant, found good congregations. Some special interest has been shown at North Newburg.

Pastor Ross has made many friends at all parts of the charge, though he has given only Sundays to the work. This is one of the country problems—How to give religious service to such a large territory with such meagre support.

*Howland.*—Though this little church has been pastorless since some time in September, the Sunday-school has maintained an unusual average attendance. A debt of \$315 has been paid on the parsonage, and the property is now clear—a heroic thing to do under the circumstances. The people are very hopeful of better things in the future.

*Bangor, Grace Church.*—A good showing of the year's work was made at the fourth quarterly conference. Some \$500 has been spent on repairs on church and parsonage. A piano has been purchased for the intermediate department of the Sunday-school. The Epworth League has added strength and is in a prosperous condition, as is also the Junior League, Ladies' Aid Society, and especially the Sunday-school. Special services held in January, with Miss Nellie D. Thompson as helper, were especially fruitful. Recently 9 have been baptized, 3 received on probation, 9 from probation, and 6 by certificate; 3 have been given certificates, and 3 have died during the quarter. The pastor stated that he had called on every family in the parish during the quarter. Great regret was expressed that Rev. W. W. Ogler has decided to go West, and cannot be their pastor another year. A splendid opportunity is here for the right young man to make a record. A vote of regret, sympathy and appreciation was passed concerning the death of Mr. N. E. Bragg, so long a trustee.

*Vanceboro.*—A good congregation greeted the elder at the fourth quarterly visit. Rev. H. D. Worden is closing his work in this town, and the society wishes a man sent them this year. A good opportunity for a man of grace, grit and gumption!

*Forest City and Lambert Lake.*—Though both these places have been without pastoral service all winter, they are eagerly looking forward to a pastor next year.

*Danforth.*—The fourth year of the service of Rev. D. B. Phelan is closing well—good congregations, a fine Sunday-school, a prosperous Ladies' Aid, good special services held two weeks by the pastor. Diphtheria at the village and excessive snow and storm at the out-of-town places have hindered some phases of the work. During the four years there has been a good increase in congregations and church membership. The value of the church property has been greatly augmented.

*Lincoln.*—The fourth visit found Rev. H. G. Hoisington desirous of closing his work at once, as some matters of business were calling him. So he was permitted to close the year's work with March 28. He goes away with the esteem of the people. A large congregation of young people was present at the Sunday evening service. Finances are difficult, and the future of the church is one of the problems.

*Orono.*—This Conference year has proved a satisfactory one to both pastor and people. Good interest has been shown and good work done along all lines. All the many organizations of the church are well officered and active. The Nehemiah Guild is paying the debt on the parsonage. To the membership of the Epworth League 32 have been added, and 14 to the

Continued on page 512



**SUN PASTE**

**STOVE POLISH**

The great labor-saver. Easily applied with a damp cloth—polishes quickly with a dry one. Makes no dust.  
Made by PROPRIETORS OF RISING SUN STOVE POLISH.



## MAINE CONFERENCE

Reported by REV. A. S. LADD, D. D.

THE 81st session of Maine Conference opened in Gardiner, Wednesday, April 12, Bishop Fowler presiding.

The preceding day was occupied in the examinations of the undergraduates.

The reunion prayer-meeting on Tuesday evening was led by C. W. Bradlee, and was largely attended and full of enthusiasm.

The 8.30 o'clock prayer meeting on Wednesday morning was led by A. S. Ladd. He read the 12th chapter of Romans, and when he read, "In honor preferring one another," he remarked that we ought to remember that in reference to our appointments. The attendance at this early meeting was unusually good.

At 9 o'clock the Bishop took the chair, and administered the sacrament of the Lord's Supper, assisted by the presiding elders and A. W. Pottle.

W. F. Berry was elected secretary, and A. T. Craig and Geo. C. Andrews assistant secretaries.

R. A. Rich was elected statistical secretary, and F. H. Hall, J. M. Potter, and H. S. Ryder assistants.

H. L. Nichols was elected treasurer, and J. A. Ford and C. H. Young assistants.

The memorial service followed, and was very impressive. The deceased among the ministers are: W. H. Foster, the oldest member of the Conference, and J. P. Cole, another veteran. The widows are: Mrs. N. C. Clifford, a mother in Israel indeed; Mrs. Eaton Shaw, aged 98, a remarkable woman; Mrs. James Armstrong and Mrs. O. H. Stevens, elect ladies indeed. L. H. Bean presided at this service.

C. A. Southard reported Augusta District, and, with one exception, the elders of his district were passed in character, and reported whether or not the collections had been taken according to the Discipline.

B. C. Wentworth read the report of Portland District, and at this point the Conference voted to go into executive session to consider the cases of two members of the Conference against whom charges had been preferred. F. R. Griffiths was permitted to withdraw under charges, and F. H. Billington was granted a trial. Israel Luce was selected as the defendant's counsel, and C. S. Cummings the counsel for the church, and the Bishop requested G. R. Palmer to preside. G. C. Andrews was chosen secretary.

At 2.30 P. M., Claude H. Priddy preached the annual missionary sermon. It is enough to say that he fully sustained his reputation as an able and eloquent preacher. It is probable that no other so young a man, and one who had been a member of the Conference only one year, was ever so highly honored; and yet he wears his honors with genuine modesty.

At 7.30 the church was filled on the occasion of the anniversaries of the Missionary and Education Societies. F. C. Potter presided. Dr. J. C. Floyd made an exceedingly instructive, bright and telling speech in the interests of foreign missionaries. Dr. W. F. Anderson made an eloquent and masterly address upon "The Christian Ideal in Education." It was a great meeting.

## THURSDAY

The 8.30 devotional service was led by J. B. Lapham. At 9 o'clock the Bishop took the chair. After the reading of the minutes, Dr. Floyd was introduced and represented the Parent Missionary Society.

**POND'S EXTRACT**  
THE OLD FAMILY DOCTOR  
**Stiff Joints**  
become limber again after rubbing with Pond's Extract. Just the thing for Rheumatism, too.  
*Witch Hazel is not the same thing. On analysis of several samples of Witch Hazel—so often offered as "just as good"—fifty two were found to contain wood alcohol or formaldehyde or both. To avoid danger of poisoning insist on having*  
THE OLD FAMILY DOCTOR  
**POND'S EXTRACT**

He has made a fine impression upon the Conference.

Professor Rishell, of Boston School of Theology, spoke in a very brotherly and interesting way. He not only commended the Boston School, but Drew Seminary as well. He also spoke strong words for our school at Kent's Hill.

The effective elders on Portland District were passed in character and made their usual responses.

A. S. Ladd reported the year's work on Lewiston District. He made allusions to the work of the last six years. He has had eight successive years of work as presiding elder, and nearly ten in all. In behalf of the pastors of the district, F. C. Potter, in fitting terms, presented Mr. Ladd with a generous sum of money.

At 10 o'clock the Bishop addressed the class of three who are expecting to be received in full—J. H. E. Rickard, Felix Powell, and J. M. Potter. It is enough to say that this address, which was of two hours' duration, was characteristic. Your reporter would as soon think of reporting chain lightning or a Western cyclone. It awoke the echoes.

At 2 P. M. the anniversary of the Woman's Home Missionary Society was held. Mrs. B. C. Wentworth presided. The addresses were by Mrs. M. Libby Allen and Mrs. Daisy Catland. It goes without saying that these addresses were carefully prepared and finely delivered.

At 3.15 the Sunday School Union anniversary was held, S. E. Leech presiding. Dr. A. P. George gave the address. Suffice it to say, it was worthy of the occasion.

In the evening at 7.30 the anniversary of the Freedmen's Aid and Southern Education Society was held. H. A. Clifford presided, and H. L. Nichols offered prayer. Theodore A. Hildreth, secretary of deaconess work in New England, was the first speaker, and made a fine address. This work has been committed to the right man. Dr. W. P. Thirkield, one of the secretaries of the Freedmen's Aid Society, was the next speaker. Expectations were high and were fully realized. Drs. Mason and Thirkield are a splendid span. The house was crowded.

## FRIDAY

E. T. Adams, a prince as leader of social services, had charge of the service at 8.30.

At 9 o'clock the Bishop took the chair. Dr. Charles Parkhurst, editor of ZION'S HERALD, made a strong speech in the interest of the paper. He is always a welcome visitor, for it is our paper, and he brought a generous sum for worn-out preachers.

The Conference went into executive session. F. H. Billington was not found guilty on the original charges, but on other charges he was expelled.

J. M. Potter and Felix Powell were passed in their studies, and were elected to elder's orders.

The board of examiners reported favorably in the cases of H. A. Sherman, F. K. Beem, and G. D. Stanley, and by vote of Conference they were unanimously advanced. H. H. Richardson, C. O. Perry, D. F. Nelson, J. A. Betcher, and J. R. Laird were received on trial. A fine class!

Rev. L. H. Clark, pastor of the local Baptist church, and Rev. H. H. Hayes, pastor of the local Free Baptist church, presented fraternal greetings, to which the Bishop briefly responded.

A resolution on Conference evangelism was presented by J. H. Roberts, and it was adopted. One of our foremost Epworthians, Mr. Strout, of Portland, called attention to the great convention to be held in Denver.

A resolution of sympathy in behalf of A. A. Lewis was adopted.

The transfer of J. A. Weed was announced.

At 2 P. M. the Preachers' Aid anniversary was held. Israel Luce presided, and A. W. Pottle offered prayer. The speakers were Bishop Fowler, A. S. Ladd, and C. F. Parsons.

At 3 P. M. the Deaconess Board anniversary was held. G. R. Palmer presided. D. B. Holt, Miss Josephine Hayward, and Mrs. Helen I. Benson were the speakers.

In the evening the church was packed to hear the lecture of Bishop Fowler on Abraham Lincoln. It was immense, masterly, tremendous! (Adjectives fail me. I wish John Collins was at my elbow.)

## SATURDAY

The 8.30 A. M. services were led by G. R. Palmer.

At 9 the Bishop took the chair.

The characters of G. C. Howard, A. A. Callaghan, C. F. Skillings, A. E. Roberts, and C. H. Priddy were passed, their examinations were reported, and they were continued and advanced, excepting A. A. Callaghan, who was not able to be present on account of illness, and he was continued.

H. Hewitt reported on Bible cause, and the report was adopted.

H. E. Dunnack read the report in reference to the endowment fund for needy preachers, and after a lively discussion it was adopted as presented. Mr. Dunnack also made his report on Fraternal Relations, which was adopted.

The report on the Sunday-school cause was read by S. E. Leech, and was adopted.

The report on Moral Reform was read by A. Hamilton, and, after a slight amendment, was adopted. It took strong ground against divorce, Sabbath desecration, gambling, and intemperance; it heartily endorsed Gov. Cobb's administration and the Sturgis bill. Hon. Waldo Pettengill, one of the commissioners, was introduced, and made a neat, witty and modest speech.

F. A. Leitch presented an exceedingly comprehensive and yet compact report on the Epworth League, which was adopted.

D. C. Abbott read excellent reports on Education and Methodist Literature. In the latter he strongly commended ZION'S HERALD. The report was adopted.

J. H. Roberts reported the Missionary Society, and the report was adopted.

W. P. Lord read a report on the National Mutual Church Insurance Society, D. B. Holt reported for the trustees, and W. P. Merrill for the Freedmen's Aid and Southern Education Society, all of which were adopted.

Dr. Iliff, Rev. D. B. Dow, and Rev. F. L. Hayward were introduced.

W. F. Berry spoke in behalf of our school at Kent's Hill.

In the afternoon at 2 o'clock the anniversary of the Woman's Foreign Missionary Society was held. Mrs. H. A. Clifford presided. Bertha E. Kueeland made a fine address.

At 3 o'clock a session of Conference was held. G. R. Palmer presided, and H. Hewitt had charge of the devotional service.

Dr. E. M. Taylor was introduced and made a rousing missionary speech.

R. A. Rich read the statistical report. It showed some falling off in membership, but it is probable that this may be accounted for by a more careful pruning of the records. Nevertheless, the showing is not satisfactory.

D. B. Holt spoke strong and eloquent words in reference to our duties to the worn-out preachers and their widows.

At the same hour there was an excursion to the Soldiers' Home at Togus.

At 7.30 P. M. the anniversary of the Church Extension Society was held. J. R. Clifford presided, and W. B. Eldridge offered prayer.

The address was by Dr. T. C. Iliff, and was a blending of wit, pathos, eloquence and power. He gave a graphic account of

## The Children don't make wry faces

when they take Hale's Honey of Horehound and Tar. It is pleasant to take and invariably cures coughs and colds quickly. That's why it's the sovereign family remedy.

Sold by all Druggists.

**Pike's Toothache Drops**  
Cure in One Minute

the Roberts case. He called a dozen or more veterans of the G. A. R. into the altar, and they joined in singing "America." He did a queer thing to be done at a Methodist Conference — he took a collection!

SUNDAY

At 9 A. M. the love-feast was held, at which C. A. Southard presided. It was one of the best.

At 10.30 Bishop Fowler preached to a house packed like sardines. The text was Psalm 48: 12: "Walk about Zion," etc. It is enough to say that in matter and manner it fully sustained the Bishop's great reputation. It was a masterpiece of sacred oratory.

In the afternoon J. H. E. Rickard was ordained deacon, and J. M. Potter, Felix Powell, J. W. Betcher, and R. S. Leard were ordained elders.

At 7 P. M. the anniversary of the Epworth League was held. F. A. Leitch presided. The address was by Dr. E. M. Randall, general secretary. The house was packed, and standing room was at a premium. Dr. Randall's address was a fitting close to a series of splendid addresses. Enough said.

Following this the Bishop addressed the Conference, as he can, and then read the appointments, as follows:

Augusta District

C. A. SOUTHARD, Presiding Elder.  
P. O. Address, St. Albans, Maine.

Augusta, Supplied by H. E. Dunnack  
Bingham Circuit, Supplied by O. G. Wyman  
Bowdoinham, C. H. Young  
East Livermore and Fayette, C. O. Perry  
Fairfield and Fairfield Centre, J. H. Roberts  
Farmington, J. A. Corey  
Farmington Falls, Supplied by J. A. Corey  
Gardiner, R. N. Joselyn  
Hallowell, Walter Canham  
Industry and Stark, Supplied by J. F. Keith  
Kent's Hill, H. A. King  
Kingfield, To be supplied  
Leeds and Greene, Supplied by G. O. Pinckham  
Livermore and Hartford, Sup. by G. J. Palmer  
Livermore Falls, G. C. Howard  
Madison, H. L. Nichols  
Mercer, Supplied by J. R. Remick  
Monmouth, H. A. Sherman  
Mt. Vernon, To be supplied  
New Sharon, J. R. Remick  
North Augusta, Supplied by W. A. Meservey  
North Anson and Embden, F. K. Beem  
Oakland and Sidney, J. B. Lapham  
Phillips, J. A. Ford  
Readfield, Supplied by H. A. King  
Richmond, R. A. Rich  
Skowhegan, F. A. Leitch  
South Gardiner, Supplied by Fred McNeill  
Solon, A. A. Callaghan  
Stratton and Coplin, Supplied by A. C. Cook  
Strong and Freeman, F. H. Hall  
Vienna, To be supplied  
Waterville, C. W. Hradice  
Wayne and North Leeds, C. Purlington  
Wilton and North Jay, H. S. Ryder  
Winthrop and East Readfield, T. N. Kewley

W. F. Berry, President Maine Wesleyan Seminary and Woman's College; member Kent's Hill quarterly conference.

Lewiston District

C. F. PARSONS, Presiding Elder.

Andover, Supplied by G. B. Hannaford  
Auburn, J. T. Crosby  
Eldwin and Hiram, J. M. Potter  
BATH:  
Beacon St., A. W. Pottle  
Wesley Church, D. B. Holl  
Berlin, N. H., J. A. Weed  
Berlin Mills, Scandinavian Mission, To be supplied  
Bethel, Mason and Locke's Mills, F. C. Potter  
Boister's Mills and South Harrison, Supplied by D. A. Tuttle  
Bridgton, William Wood

HEALTH IS YOUR HERITAGE

If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you, and it won't cost a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettona (Palmetto Berry Wine) that they are willing to send, free and prepaid, to any reader of ZION'S HERALD a trial bottle. You can try and test it absolutely free of all charge. The remedy is also sold by druggists everywhere. We advise very reader to take advantage of this generous offer and write today to the Vernal Remedy Co., c Roy, N. Y.

Brunswick, W. P. Merrill  
Buckfield, To be supplied  
Chebeague, W. B. Eldridge  
Conway, N. H., J. H. Irvine  
Cumberland and Falmouth, E. F. Fickett  
Denmark and Sandy Creek, To be supplied  
East North Yarmouth, Supplied by W. S. Jones  
Empire and South Auburn, To be supplied  
Fryeburg and Stowe, Supplied by E. F. Doughty

Gorham, N. H., E. W. Kennison  
Harpwell and Orr's Island, L. H. Bean  
Intervale and Bartlett, N. H., G. C. Andrews

LEWISTON:

Hammond St., G. D. Holmes  
Park St., F. C. Norcross  
Lisbon, D. C. Abbott  
Lisbon Falls, Supplied by J. C. Prince  
Long Island, Felix Powell  
Mechanic Falls and Minot, Hosea Hewitt  
Naples and Sebago, To be supplied  
Newry, To be supplied  
North Auburn and Turner, Supplied by C. S. Cummings

North Conway, N. H., C. L. Banghart  
Norway, C. A. Brooks  
Oxford and Welchville, W. T. Chapman  
Rumford, To be supplied  
Rumford Falls, G. A. Martin  
South Paris, H. A. Clifford  
South Waterford and Sweden, Supplied by E. S. Oudworth

West Bath, Supplied by A. W. Pottle  
West Cumberland and South Gray, Supplied by W. H. Congdon

West Durham and Pownal, James Nixon  
West Paris, D. F. Nelson  
Yarmouth, A. K. Bryant

H. C. Sheldon, Professor in Boston University School of Theology; member Brunswick quarterly conference.

Portland District

B. C. WENTWORTH, Presiding Elder.  
P. O. Address, Old Orchard, Maine.

Alfred, J. R. Laird  
Bear Hill, To be supplied  
Berwick, T. P. Baker  
Biddeford, J. R. Clifford  
Cape Elizabeth, Supplied by Wm. Bragg  
Cornish, E. Gerry  
Elliot, J. E. Clancy  
Goodwin's Mills and Clark's Mill, C. B. Lamb

GORHAM:

North Street and Buxton, Thomas Whiteside  
School Street, D. E. Miller

Kennebunk, W. F. Holmes  
Kennebunkport and Cape Porpoise, S. E. Leech  
Kear Falls, H. A. Peare

KITTERY:

First Church, A. E. Roberts  
Second Church, S. Hooper

Maryland Ridge, Supplied by C. T. Spear  
Newfield and Sagspleigh, To be supplied  
Ogunquit, A. S. Ladd  
Old Orchard and Ferry Chapel, Daniel Onstott

PORTLAND:

Chestnut Street, J. W. Magruder  
Congress Street, C. H. Priddy  
Pine Street, J. F. Haley  
Peak's Island, O. R. Ford  
Clark Memorial, G. F. Millward  
Washington Avenue, J. H. E. Rickard  
West End, J. A. Betcher

Saco, D. F. Faulkner  
Sanford, A. Hamilton  
South Berwick, T. C. Chapman  
South Biddeford Circuit, C. F. Skillings  
South Eliot, Supplied by S. Hooper

SOUTH PORTLAND:

Elm Street, Supplied by G. R. Palmer  
First Church, G. R. Palmer  
Knightville, G. D. Stanley  
People's Church, W. P. Lord

West Kennebunk and Saco Road, Supplied by W. F. Holmes  
West Scarborough, W. H. Varney  
Westbrook, A. J. Craig  
York, I. A. Bean

CHURCH REGISTER

BOSTON PREACHERS' MEETING. — Next Monday, April 24, the presiding elders whose districts touch Boston will speak before the meeting.

ALUMNI OHIO WESLEYAN. — The annual reunion of the Boston Alumni Association of Ohio Wesleyan University will be held at the American House, April 24. Dr. Welch, the president-elect, will be the guest.

GEO. R. GROSE.

NOTICE. — The New England Conference Board of Stewards and Preachers' Aid Committee will meet on Monday, April 25, at 2 o'clock, in the Methodist Historical Room, Wesleyan Building, Bromfield St.

L. B. BATES, Chairman.

# Vases

## For Easter Flowers

We dare assert that in variety and style our exhibit of flower holders is unexcelled (if equaled).

Especially notable are those in the Colonial style — with wide flutes, massive and dignified.

We are showing some beautiful effects in Austrian Glass quite equal in artistic merit to Tiffany's work, and at moderate prices.

## Taper Vases

### For Easter Lilies

For Church or Drawing-room, all sizes, up to 55 inches tall, in great variety.

## Jardinieres

For decorative plants, with pedestals and without, all sizes, colors and values.

Jones, McDuffee & Stratton Co.,  
120 Franklin cor. Federal Sts.

Street cars marked Federal St. may be taken from either railway station to the door.

NEW ENGLAND METHODIST HISTORICAL SOCIETY. — The 25th anniversary will be celebrated, May 8 next. Bishop Goodsell will deliver the address in Bromfield St. Church, Boston, at 10.45 a. m. Dinner will be served at 12.30 p. m. in Wesleyan Hall, after which short addresses will be delivered by distinguished ministers and laymen.

Tickets for both ladies and gentlemen to the dinner will be 75 cents each. To be had of Charles R. Magee and the undersigned before May 5, at 36 Bromfield Street, Boston. As the Hall comfortably seats about 150 persons, an early purchase will secure a seat.

GEORGE WHITAKER,  
For the Committee.

W. F. M. S. — Mission-boxes will be received at Room 18 until May 15. Remember to have them ready in season, that the Christmas gifts may be received by our missionaries.

J. F. SMALL, Com.

AVAILABLE AS SUPPLY. — Rev. Alonzo Sanderson, 16 Amory St., West Lynn, would be pleased to engage to supply for the brethren when desired. Telephone, 319 2.

## Birth

In Cambridge, Mass., April 10, a daughter to the wife of Chaplain Charlton, U. S. N. (Vermont Conference), stationed at Naval Training Station, Newport, R. I.

N. E. DEACONES'S ASSOCIATION. — An adjourned meeting of the N. E. Deaconess Association will be held in the Committee Room, 36 Bromfield St., Tuesday, April 25, at 2.30 p. m.

EMMA H. WATKINS, Clerk.

## Feed Babies

properly, and they will be healthy and strong. The proper way to feed a baby, next to mother's milk, is by the use of Borden's Eagle Brand Condensed Milk. It offers the maximum of digestibility, thus avoiding the troublesome diarrhoeas and colics of infancy.



## Editorial

Continued from page 488

him of a poem, written by Mr. Best. Both Mr. and Mrs. Best were presented generous purses, and Miss Best received fifty carnations. Refreshments were served to all.

— Rev. Dillon Bronson, whose brilliant and very interesting letters (all too few) have kept our readers in touch with him during his absence, has returned. We are promised another letter about the missionaries. We wish he would write many more.

— Dr. and Mrs. L. T. Townsend have returned from Miami, Fla., to their residence in Brookline. Dr. Townsend's address on "The Collapse of Evolution," delivered under the auspices of the American Bible League in Boston, in December, 1904, is published in handsome pamphlet form.

— Rev. G. R. Grose, upon the opening day of the Conference at Melrose, received an urgent invitation from Euclid Ave. Church, Cleveland, but having pledged himself to First Church, Lynn, he could not consider the later "call" unless the expectant church would release him, which it declined to do.

— Rev. James Cairns, who has been seriously ill for some time, was taken with a sudden sinking spell last Friday, and his family were hastily summoned to his bedside. To the surprise of his physicians, he rallied from the attack and may live for some time, though no hope is entertained of his permanent recovery.

— Mrs. Caroline W. Cobb, of Cambridge, reached her 90th birthday, April 13, and during the day a large number of friends called at her home, 61 Prospect Street, to offer their respects and congratulations. Mrs. Cobb is a devout Methodist, and for more than fifty years has been a member of Harvard Street Church. Her health is remarkably good.

— The editor returns from attendance upon the sessions of three patronizing Conferences to find on his table a letter announcing the death of Rev. Dr. C. W. Cushing, which occurred at his daughter's, in Schenectady, N. Y., April 8. We shall be obliged to defer our tribute to this venerated and greatly beloved brother until next week.

— The announcement is authoritatively made in the public press that Miss Bertha Sanford, the deaconess so successful in the evangelistic services at Schenectady, is engaged to be married to Welton Stanford, a grand nephew of the late Senator Stanford of California. He is a deacon in the State Street Presbyterian Church of Schenectady. The parties became acquainted during the evangelistic meetings.

## BRIEFLETS

The Epworth League Prayer-meeting Topic will be found this week on page 511.

The less religion one has, the better, unless his religion be of the right kind.

If Christ were not also ethics and justice, how could He be perfect love?

The unusual pressure upon our columns renders it necessary to postpone the report of the meeting of the Boston Methodist Social Union, Mrs. Mann's report of the W. F. M. S. quarterly, church dedications at

## IF YOU ARE GOING TO ATTEND THE INTERNATIONAL CONVENTION EPWORTH LEAGUE

to be held at DENVER, COLORADO, July 5-9, 1905, make the journey upon the superbly appointed

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This magnificent train will leave Boston via Boston & Albany R. R. (N. Y. Central & Hudson River, lessee), Saturday, July 1, at 6.02 P. M., the party spending Sunday at NIAGARA FALLS, thus avoiding Sabbath travel. Arrive in Denver, Tuesday, July 4, at 4 P. M., the afternoon prior to the opening of the convention and previous to any other special train.

**Tour One** { Price, inclusive of railway ticket, Pullman berth (half section), and meals in dining car for outward journey (railway ticket only for return) from Boston back to Boston, } **\$65.75**

**Tour Two** { Same as above, but including delightful trip from Denver to Cripple Creek, Manitou Springs, Pike's Peak, Glenwood Springs, Georgetown Loop, Silver Plume. All travel and hotel accommodations included from Boston back to Boston } **\$114.00**

Every appointment first class. The high standard of personality in all our parties makes this train especially desirable for ladies going to the Convention unaccompanied by members of their family.

Call or send for our special circular today.

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## REPAIRING



There is no better economy in the world than the preservation of what you already have, especially when, as in the case of furniture, it can be accomplished at trifling cost.

Every house contains a few pieces of damaged furniture which might be put in perfect order at a total cost of less than ten dollars.

Why not let us do it for you? Here is a chair that is broken, a sofa that needs upholstering, a couch to be covered, a sideboard that needs polishing, a table that lacks a caster, a bureau with badly running drawers. We attend to everything.

We send for and return the furniture free of charge. Let us give you an estimate on this work for the entire house.

## Paine Furniture Co.

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Derby and Bethel, Vt., etc., until next week.

He is brave and optimistic indeed who in these days of exquisite magazines — almost ideal in matter, illustration and general attractiveness and furnished at such low prices — dares to launch another competitor; and yet just this Mr. Avery L. Rand, a member of the Wesleyan Association, has done. Before us, as we write, lies

the April number (Vol. 1, No. 1) of *Human Life*. In size it is 9x14, 32 pages, with a fine illustrated cover in colors. The name is fitting, for the editor, with his able corps of assistants, has seized upon current living topics like "John D. Rockefeller — The World's First Billionaire," "Christian Science Impartially Investigated," "Dawson Exponent of the New Revival," "Men in Washington Life," and its counterpart, "Women in Washington Life." The illustrations are many and artistic.

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## OBITUARIES

Lo! a million Marys weeping,  
By a million graves,  
Saddened hearts their vigils keeping  
Where the cypress waves.

Looking into darkness, silence;  
Hope has fled away—  
Death the one great ill whose violence  
Man can never stay.

But one Mary saw an angel,  
Heard him speak to her;  
Never came such glad evangel  
From the sepulchre.

Strange the words that thus were spoken,  
"Wherefore weepst thou?"  
What can hearts all crushed and broken  
Do but sorrow now?

And the soul for more is yearning  
Than an angel's voice.  
'Tis the loved and lost's returning  
That can say, "Rejoice!"

But the risen Lord says, "Mary!"  
Hope swings wide the door.  
'Tis His word, who cannot vary,  
"Live I evermore."

Hear it, all ye Marys weeping  
By a million graves,  
Know your dead are only sleeping  
Where the cypress waves.

— R. WALTER WRIGHT, in *Christian Guardian*.

**Hussey.**—Henry Hussey was born at East Vassalboro, Me., Jan. 16, 1827. His death occurred in the same locality, Oct. 19, 1904. He had, therefore, reached "by reason of strength," due to righteous living, almost fourscore years.

On Nov. 4, 1851, Mr. Hussey was married to Miss Starratt, daughter of that venerable South China class leader, Daniel Starratt. Not only did she bring to the new home religious ideals, but also that discreet thriftiness which was absolutely necessary in those days in achieving success upon a new farm. Little wonder that their lives were of unbroken prosperity. Two children—a son and a daughter—went out from that home inspired by the same ideals as had made their parents revered by both relatives and friends.

In 1864 Mr. and Mrs. Hussey joined the Methodist Episcopal Church in the village of East Vassalboro, which was one and one-half miles from their farm. To say that during the succeeding forty years Mr. Hussey was faithful to his church seems too trite. The expression is too weak, because of its constant and careless use, to adequately express his soul-consuming devotion to the cause of Christ. He gave in money not as little as he could, but as much as possible. His rule, while a steward, was: "No minister shall go to Conference without his salary being paid in full." With no semblance of egotism, he yet felt that as a Christian he could not excuse himself from his church obligations. When camp-meetings or other attractive diversions called away many members of the congregation, he felt the greater need of remaining at home to support his own pastor. When prayer-meeting night came, nothing but absolute necessity prevented him from attending. Were his horses too tired to drive? Then he walked. Was the night dark? Then he carried a lantern. These were the facts which caused his non-Christian neighbors to declare that "Mr. Hussey had a quality of religion which commanded confidence." The writer easily understood why a former pastor wrote relative to the loss which the church had sustained: "Your acquaintance has been too brief to enable you to properly estimate his sterling worth."

Until early last spring Mr. Hussey had possessed almost perfect health. Suddenly his heart weakened, indicating to the physician that the "inevitable hour" could not long be postponed. A good constitution which had not been weakened by any evil habit resisted vigorously at first, but was eventually overcome.

Owing to the absence of the writer from the charge, the funeral services were conducted by Rev. F. W. Brooks, of Dresden, a former highly-esteemed pastor.

Mrs. Hussey has sold her farm, and is now residing with her son, Mr. Freeman, at 29 Boutelle Avenue, Waterville. Though happy in the tender ministrations which she receives in her new home, she is anxiously awaiting the day of reunion with him whose absence makes her so lonely because his life was so thoughtful and kind.

R. A. C.

**Stevens.**—Mrs. Olive Downing Stevens, widow of Rev. Onsville Harney Stevens, of the Maine Conference, was born in Kennebunaport, Me., Dec. 30, 1835, and died in West Kennebunk, Me., Jan. 17, 1905.

Mrs. Stevens was reared in a Methodist home. One brother, Rev. Israel Downing, was a successful local preacher, and his services at West Kennebunk, where an extensive revival resulted, are gratefully remembered. The home was a welcome resort to the early Methodist itinerant. It is not strange that amid such influences she gave her heart to Christ in early youth, and that later she accepted the proposal to share the life-work of an itinerant Methodist preacher.

In 1870 she married Mr. Stevens, who had but recently entered the Maine Conference, and who was at that time preaching in Cumberland and Falmouth. She was the second wife of Mr. Stevens, and proved a true mother to his little daughter. Mrs. Stevens went with her husband to his first charge after he joined the Conference, and so shared with him the labors and trials and triumphs of his entire ministry. He was called from labor to reward while serving the Newfield charge, Nov. 23, 1889. Mrs. Stevens was a devoted wife and mother in her home, and a true helper in the churches. Quiet and retiring in her manner, she lived the life of prayer and fellowship with God, a woman of kindly and sympathetic nature, wise in counsel, prudent in speech, an inspiration and helper to her husband in both his pulpit and pastoral work.

Mrs. Stevens, after her husband's death, came to reside in West Kennebunk, where her step-daughter was teaching school. They made their home together for several years, until the marriage of the daughter, when Mrs. Stevens went to live with her widowed sister, Mrs. Mary Holland, of West Kennebunk. Here for the last five years, in feeble health, a "shut-in" most of the time, and in much pain and weariness toward the last, she lingered, cheered by the tender ministrations of love, and sustained by un-failing grace, until God called her to the home and loved ones beyond.

The funeral services, conducted by the writer, were held at the residence of Mrs. Holland. The tired, wasted body was laid in the village cemetery to rest "till the day breaks, and the shadows flee away."

WILBUR F. HOLMES.

**Fairfield.**—Nancy B. Fairfield was born in the town of China, Maine, Jan. 11, 1830, and died at East Vassalboro, Maine, Dec. 29, 1904.

On July 27, 1850, she was married to William Fairfield. Their entire married life was spent in the town of Vassalboro, where various business enterprises were engaged in, all of which were very successful. In 1900 their children and friends celebrated their fiftieth wedding anniversary. The happy grandparents also displayed initiative by presenting to each of a half-dozen grandchildren a bank book indicating a deposit of \$100, thus making the word "golden" doubly appropriate in its application to the celebration.

In 1860 Mr. and Mrs. Fairfield were converted under the ministry of Rev. True P. Adams. Immediately afterward they became members of the East Vassalboro Methodist Episcopal Church. From then until the day of her death Mrs. Fairfield maintained an unwavering devotion to the church of her choice. There was nothing counterfeit about her life—no element of professionalism was ever manifest. Calm in manner, gentle in speech, Christlike in conduct, she won from her neighbors a respect almost akin to reverence.

Her last illness was of but a few days' duration. A severe cold suddenly developed into pneumonia. Her frail constitution was unable to make successful resistance, and on Dec. 29 she "entered into rest." It is but a statement of fact to record that as wife and mother she translated into daily living the exalted ideal set forth in the last chapter of Proverbs.

The aged husband is very lonely, but enjoys a most happy home in the family circle of one of the daughters, Mrs. Oscar Ward, who, with another daughter and two sons, survives.

R. A. C.

**Gutter.**—Mrs. Amelia Bertha Gutter (pronounced Gooter) was born in Wittenberg, Germany, July 29, 1819, and died in Dover, N. H., Feb. 18, 1905.

Her parents were David and Teressie Adle.

She was married in her native country to Peter Gutter, April, 1842. Three children were born to them in Germany, and died there. They emigrated to this country in 1852, making their home in New York. In that city six children were given them, all of whom died in infancy. After the death of the children they moved to Lawrence, Mass., where Mr. Gutter followed the business of repairing boots and shoes for several years. They were converted and joined the Methodist Episcopal Church in that city under the influence of Rev. C. U. Dunning. They were devotedly attached to him, and when he was called to the pastorate of High Street Church in Somersworth, they soon followed him. During the pastorate of Rev. J. W. Adams, Mr. Gutter died. Since then, Mrs. Gutter has lived alone, supporting herself as long as her strength would permit, always giving from her humble pittance into the treasury of the Lord, trusting that He would provide. With her failing strength and increasing years came stronger faith and trust in God. She never once doubted His loving-kindness, and her dependence on Him made her more prayerful and more willing to accept the bread of charity from His more fortunate children. She was accomplished in fancy work, and crocheting was her favorite employment as long as she could see, and in many a home are specimens of her handiwork. Mrs. Julia M. Chesley, of Berwick, has a white spread of elaborate design made of Glasgow thread by Mrs. Gutter, which is 1893 won a prize at the World's Fair in Chicago.

Mrs. Gutter often boasted that she was as old as Queen Victoria, having been born the same year. Birds and flowers were a special delight to her. She dearly loved her friends and appreciated their gifts. As her helplessness increased, it became necessary to find a home for her where she could be kindly cared for and have constant attention. Such a home was found in Dover at the County Home, and the last day of December, 1904, she was taken there. On her way there she said, "I shall come over this road once more." That once more was Sunday, Feb. 19, as she died Saturday night at 10 o'clock.

Funeral services were held Wednesday morning in the vestry of the High St. Church, Rev. A. E. Munger officiating. A floral offering of calla lilies was given by the church, and many friends were in attendance. Mr. Frank L. Tibbels and Miss Alice Coadbourne very touchingly sang "Saved by Grace" and "Jesus, Lover of my Soul." The remains were placed in the receiving tomb, later to be placed beside her husband in Forest Glade Cemetery.

MRS. J. A. WINN.

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## PRAYER-MEETING TOPIC

### Prayer for Missions and Missionaries

Sunday, April 30

REV. MATTHIAS S. KAUFMAN, D. D.

#### DAILY BIBLE READINGS.

- April 24. Every Christian a missionary. Luke 24: 44-50.  
 April 25. The promise of victory. Isa. 35.  
 April 26. Praying for others. Col. 4: 2-5.  
 April 27. Christ's universal kingdom. Psa. 72: 8-11.  
 April 28. The coming of the Gentiles. Zech. 8: 20-23.  
 April 29. Christ's prayer. John 17: 11-19.  
 April 30. Topic - Prayer for Missions and Missionaries. John 17: 18-21; Acts 13: 1-3.

#### The Elixir

In "Caesar's Column," written somewhat after the order of "Looking Backward," are described certain devices which exist in the year 2000 A. D. Among them is one for bringing into homes pure air from a distance of two miles in the upper heavens. So pure will this air be, that it is a veritable elixir of life. What this promises to our bodies in fancy, that prayer is to the soul in reality. It invigorates our energies. It is "the Christian's vital breath." By it our vision is so clarified that we can see things in their right relations. It brings us into touch with the very source of life and power. Not only is it an effective instrument for achieving personal victories, but it may be employed most effectually in behalf of others. In every great revival it has been the main dependence of the workers. Never was it more markedly so than in the mighty awakening now manifest in Wales and England and America. That it has always been the mightiest of levers for lifting the heathen out of their degradation, missionary annals bear abundant testimony.

#### The Lesson Atmosphere

The Scripture in John is a part of Christ's intercessory prayer. It is the upper air of God's immediate presence. How it breaks from the heart of Christ and pleads for Christian unity! This was the one weightiest burden of His soul at a most critical hour.

1. How significant His declaration: "As Thou hast sent Me into the world, even so have I sent them into the world" (v. 18). How it exalts all work for Him when we realize that our mission is identical with His!

2. He made no distinction between the home and foreign field. It was not His idea to have us build up the local churches in elegance and luxury and help the distant brother in so far as convenient only. We are to be all one. Just as soon as we espouse His cause we receive His commission to go into the uttermost parts of the earth. We need to spend much time in the upper atmosphere of prayer in order to catch the spirit of Christ in His wholehearted attitude toward missionary enterprise.

#### Gold Bricks

In the United States treasury vaults there are stored away bricks of gold - millions of dollars worth at a time. This is wealth at rest. Near this vault is a room where great changes are effected. The gold bricks are melted, purified, coined, and in shining pieces are sent all over the country for the convenience of commerce and business of all kinds. Some churches are like gold bricks in the vault. They are latent, hidden, useless wealth until utilized. Not so was it with the church at Antioch. Its golden wealth was brought into usable form and sent out to bless the regions beyond. (Acts 13: 1-2). How much of the church's latent wealth is made ready for practical use in the prayer-room.

#### Golden Parallels

Melted, purified, coined, these are the three steps necessary in transforming gold bricks into useful coin. There were also three steps in the changing of Christians at Antioch into current values (v. 3). They prayed, fasted, laid hands on, in such a way as to give them special qualifications for a large round of useful service. By this process were Barnabas and Saul set apart for a glorious work.

#### The Moving Cross

In one of his poems Sir Walter Scott refers to the custom of ancient Scotland for rallying its clans as a protection from a foe or an advance against him. A light cross of wood was made, set on fire, and allowed to blaze until charred at one end; and then it was dipped in the blood of a goat. This was sent around to the villages and homes of the clans, each one in turn passing it on to his next neighbor. The cross had on it no words save the name of the meeting place. Its sign and meaning every one understood and every one knew full well that fearful curses would fall upon him if he failed to respond to its summons.

Not a fiery cross attended by curses upon the indifferent, but a cross of pathetic, loving appeal, attended by blessings full and rich upon those who respond nobly, is passed today from Christian to Christian. Upon it is emblazoned: "Preach the Gospel to every creature." Around one common mercy-seat of prayer, it would gather all the hosts of God. Fervent, persistent, united, believing prayer is the most effective of instruments in bringing the world to Christ. It overcomes all hindrances, it conquers all enemies.

"All the foe can do or dare  
 Cannot check the power of prayer.  
 Prayer - the onward, heavenward road;  
 'Tis the ladder up to God;  
 'Tis the way by which we go,  
 Round and round proud Jericho."

Fall River, Mass.

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## The Conferences

Continued from page 506

church. Two class-meetings have been organized.

**Oldtown.**—From Christmas to April is a short time to get a pastorate in hand and to start work again that was somewhat down through a pastorless interval. Pastor Nutter has shown a good grasp of the work even in this short time. Congregations are much increased, and the week evening prayer-meeting has fully doubled. Through the coldest quarter of the year the average in the Sunday-school increased slightly over the quarter preceding. The Epworth League is studying at the business meetings as a part of the program, "Sunrise in the Sunrise Kingdom." The Ladies' Aid Society, with a membership of 26, have raised \$284 this year.

**Bangor, First Church.**—Rev. B. F. Simon had to face the problem of the entertainment of Conference. This was a heavy task for a stranger. With the help of an energetic committee the task will be well accomplished. Reports showed the finances in most excellent condition. There has been little time or strength for anything except the necessities of the pastorate, but these have been well done and the work is well in hand. **BRIGGS.**

### Bucksport District

**Orrington Centre.**—No more heroic or self-sacrificing effort has been made by any society in Eastern Maine than by the Methodists of Orrington Centre. When the company worshipping there started to repair the church which their fathers erected some seventy years ago, it was thought impossible to secure funds to do more than was absolutely necessary to save the building and make it suitable for services. But one who remembered his home town and church with gratitude and affection, offered to beautify the interior if funds could be raised to put the building in keeping with such improvement.

The work was pushed forward until the roof was newly shingled, walls painted, new windows replaced the old, a cellar excavated and a furnace set, carpet provided for, and two beautiful pulpit chairs purchased. At this point Hon. Arthur Chapin, of Bangor, Me., sent Mr. Henry Washburn, of Brewer (decorator), to fulfill his promise, and when Mr. Washburn took his brush from the walls there was no handsomer audience-room to be found in any country town in Eastern Maine. While all who so willingly contributed to this enterprise are worthy of honor, the following are deserving of special mention as having sustained the work from start to finish, making its completion possible: Arthur Syder and family; Arthur King and family; Sidney Rogers and wife; Charles Smith and sisters, Mrs. Sarah Thayer and Miss Nancy Smith; Perry Fowler and family. The improvements have cost \$750, which may seem a small sum to some, but which meant much to this brave church. Rev. S. O. Young is the successful pastor.

## VERMONT CONFERENCE

### St. Albans District

**Moretown.**—Rev. O. B. Wells provided for his church, during the winter, a course of enter-

tainments which proved instructive and entertaining. It was something new in the town. The first was a musical entertainment, Miss Boyce, reader. Then followed, in order, lectures by Senator W. P. Dillingham, on "Alaska;" Rev. Jacob Finger, on "Russia;" Hon. Frank Plumley, on "Venezuela;" Rev. W. B. Duke-shire, on "Lights and Shadows on the Way from the Lumberman's Camp to the Pulpit." The last was an entertainment furnished largely by members of the faculty of Montpelier Seminary, Miss Evelyn Bishop, daughter of Principal Bishop, soloist; Miss Mabel Hamilton, reader; and Prof. Hathaway, pianist. They were assisted by Harold Haylett, violinist. The Sunday-school is rejoicing in an enlarged attendance. The church met a loss in the accidental drowning of one of its old members—D. F. Freeman.

**Wattsfield.**—The year is closing up well along all lines. It is particularly true in financial matters. The money received for the benevolences (\$250) is, with one exception, double that for any year in the past ten. This is a splendid showing, and Rev. F. M. Barnes may well rejoice.

**West Berkshire.**—Rev. A. W. Ford has been making it exceedingly interesting for the allies of the rum traffic. He gave no rest to this "devil," but was after him night and day, and all the time. He was in a large degree responsible for the town, in the March meeting, voting "No" almost two to one. He came out on

top in everything, even having the frost five feet beneath him. The year has been a good one. While there has been no sweeping revival, there has been some hand-picked fruit gathered, and 12 have been received into full connection with the church, and 8 on probation. More funerals have been attended by the pastor than in any other year of his ministry. Mr. Ford is closing up his 25th year in the work of a minister. They have been years of fruitfulness and of faithful service; he has won many stars for his crown. He now feels physically, mentally, and spiritually good for twenty-five years more. I am sure all would be glad to have it so, unless it be the devil and his friends. He found some time for special work at Essex Junction assisting the pastor, Rev. C. S. Hulbert, with good results. **RUBIN.**

**St. Albans.**—The pastor, Rev. A. C. Willey, Ph. D., who came to this charge a stranger, having been transferred one year ago from the New York Conference, has been untiring in his efforts to build up the church, and has been very successful in adding to its members and to its spiritual strength. He is an able preacher, patient and tactful in his work, and his scholarly sermons have afforded both pleasure and instruction. During a revival in October, 1904, 132 cards were signed, and since that time a large number have made profession of religion, over twenty of whom have become probationers. The number of probationers now enrolled is 104. A probationers' class has been formed, under the special care of the pastor, which has been of great value, especially to the young people. The Epworth League has added to its numbers, and the general interest has improved. Recently 25 new members were welcomed into the League at one time by the pastor and president at a pleasant reception. Both the class-meetings and prayer-meetings have improved in interest and numbers, while the Sunday-school has increased in attendance about 10 per cent. The finances of the church are in excellent condition, and it is expected that all obligations will be provided for before Conference. The general benevolences, owing to the persistent efforts of the pastor, have been subscribed somewhat in excess of the apportionment, notwithstanding the present hard times and the large amount previously raised for Montpelier Seminary, this being the first charge to meet its pledge to that institution. The total of all benevolent collections is somewhat over \$1,300—the largest amount ever raised by this church. **LUTHER.**

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